



# Developing Khushoo'

I n T h e P r a y e r



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### Consonants

ا		ض	d
ب	b	ط	t
ت	t	ظ	dh
ث	th	ع	'
ج	j	غ	gh
ح	h	ف	f
خ	kh	ق	q
د	d	ك	k
ذ	dh	ل	l
ر	r	م	m
ز	z	ن	n
س	s	ه	h
ش	sh	و	w
ص	s	ي	y

### Vowels

ا	a	إ	aa
و	u	أ	oo
ي	i	ي	ee



## INTRODUCTION

### HOW TO DEVELOP KHUSHOO' IN THE PRAYER

Praise be to Allaah, Lord of the Worlds, Who has said in His Book,

وَقُومُوا لِلَّهِ قَانِتِينَ

"...and stand before Allaah with obedience." <sup>1</sup>

And has said concerning the prayer ,

وَإِنَّهَا لَكَبِيرَةٌ إِلَّا عَلَى الْخَاشِعِينَ

"... and truly it is extremely heavy and hard  
except for *al-khaashi'oon*..." <sup>2</sup>

Peace and blessings be upon the leader of the pious, the chief

<sup>1</sup> Soorah al-Baqarah (2) : 238

<sup>2</sup> Soorah al-Baqarah (2) : 45

of *al-khaashi'oon*, Muhammad the Messenger of Allaah, and on all his family and companions.

*Salaah* is the greatest of the practical pillars of Islaam, and *khushoo'* in prayer is required by *sharee'ah*. When *Iblees*, the enemy of Allaah, vowed to mislead and tempt the sons of Aadam and said,

ثُمَّ لَا يَنْتَهُرُ مِنْ بَيْنِ أَيْدِيهِمْ وَمِنْ خَلْفِهِمْ  
وَعَنْ أَيْمَنِهِمْ وَعَنْ شَمَائِلِهِمْ

"Then I will come to them from before them  
and behind them, from their right and from their  
left..." <sup>3</sup>

One of his most significant plots became to divert people from *Salaah* by all possible means and to whisper to them during their prayer so as to deprive them of the joy of this worship and cause them to lose the reward for it.

As *khushoo'* will be the first thing to disappear from the earth, and we are living in the last times, the words of *Hudhayfah* (*radhiyAllaah anhu*) are particularly pertinent to us,

"The first thing of your religion that you will lose is *khushoo'*, and the last thing that you will lose of your religion is *Salaah*. There may be a person praying who has no goodness in him, and soon you will enter the mosque and not find anyone who

<sup>3</sup> Soorah al-A'raaf (7) : 17



has *khushoo'*.”<sup>4</sup>

Because of what every person knows about himself, and because of the complaints that one hears from many people about *waswaas* (insinuating thoughts from *Shaytaan*) during the *Salaah* and the loss of *khushoo'*, the need for some discussion of this matter is quite obvious. The following is a reminder to myself and to my Muslim brothers, and I ask Allaah to make it of benefit. Allaah says,

قَدْ أَفْلَحَ الْمُؤْمِنُونَ ﴿١﴾ الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ ﴿٢﴾

“Successful indeed are the believers, those who offer their *Salaah* (prayers) with all solemnity and full submissiveness.”<sup>5</sup>

*Khushoo'* means calmness, serenity, tranquillity, dignity and humility. What makes a person have this *khushoo'* is fear of Allaah and the sense that He is always watching. <sup>6</sup>

*Khushoo'* means that the heart stands before the Lord in humility and submission. <sup>7</sup>

It was reported that Mujaahid said:

<sup>4</sup> *al-Madaarij*, (1/521)

<sup>5</sup> Soorah al-Mu'minoon (23) : 1-2

<sup>6</sup> *Tafseer Ibn Katheer*, (6/414).

<sup>7</sup> *Al-Madaarij*, (1/520).

وَقُومُوا لِلَّهِ قَانِتِينَ

“...and stand before Allaah with obedience”<sup>8</sup>

Part of obedience is to bow, to be solemn and submissive, to lower one's gaze and to humble oneself out of fear of Allaah, may He be glorified.”<sup>9</sup>

The site of *khushoo'* is the heart, and its effects are manifested in the physical body. The various faculties follow the heart: if the heart is corrupted by negligence or insinuating whispers from *Shaytaan*, the worship of the body's faculties will also be corrupt. The heart is like a king and the faculties are like his troops who follow his orders and go where they are commanded. If the king is deposed, his followers are lost, which is like what happens when the heart does not worship properly.

Making a show of *khushoo'* is condemned.

<sup>8</sup> Soorah al-Baqarah (2) : 238

<sup>9</sup> *Ta'zeem Qadr al-Salaah*, (1/188).



## CONCEALMENT OF KHUSHOO'

Hudhayfah (*radiy Allaah anhu*) used to say, 'Beware of the *khushoo'* of hypocrisy.' He was asked, 'What is the *khushoo'* of hypocrisy?' He said, 'When the body shows *khushoo'* but there is no *khushoo'* in the heart.'

Fudayl ibn 'Ayaad (*rahimahullaah*) said, 'It was disliked for a man to show more *khushoo'* than he had in his heart.' One of them saw a man showing *khushoo'* in his shoulders and body, and said, 'O So and so, *khushoo'* is here' – and he pointed to his chest, "not here" – and he pointed to his shoulders.<sup>10</sup>

Ibn al-Qayyim (*rahimahullaah*) said, explaining the difference between the *khushoo'* of true faith and the *khushoo'* of hypocrisy, 'The *khushoo'* of true faith is when the heart feels aware and humble before the greatness and glory of Allaah, and is filled with awe, fear and shyness, so that the heart is utterly humbled before Allaah and broken, as it were, with fear, shy-

<sup>10</sup> *Al-Madaarij*, (1/521)

ness, love and the recognition of the blessings of Allaah and its own sins. So no doubt the *khushoo'* of the heart is followed by the *khushoo'* of the body. As for the *khushoo'* of hypocrisy, it is something that is put on with a great show, but there is no *khushoo'* in the heart.

One of the Companions used to say, 'I seek refuge with Allaah from the *khushoo'* of hypocrisy.' It was said to him, 'What is the *khushoo'* of hypocrisy?' He said, 'When the body appears to have *khushoo'* but there is no *khushoo'* in the heart.' The person who truly feels *khushoo'* before Allaah is a person who no longer feels the flames of physical desire; his heart is pure and is filled with the light of the greatness of Allaah. His own selfish desires have died because of the fear and awe which have filled his heart to overflowing so that his physical faculties have calmed down, his heart has become dignified and feels secure in Allaah the remembrance of Him, and tranquillity descends upon him from his Lord. So he has become humble (*mukhbbit*) before Allaah, and the one who is humble is the one who is assured. Land that is '*mukhbbit*' is land that is low-lying, in which water settles, so the heart that is '*mukhbbit*' is humble and content, like a low-lying spot of land into which water flows and settles.

The sign of this is that a person prostrates to his Lord out of respect and humility, and never raises his head until he meets Him. The arrogant heart, on the other hand, is one that is content with its arrogance and raises itself up like an elevated portion of land in which water never settles.



#### 14 Developing *Khushoo'* in the Prayer

As for overdoing it, and the *khushoo'* of hypocrisy, this is the attitude of a person who tries to make a great show of *khushoo'*, but deep down he is still filled with desires. So on the outside he appears to have *khushoo'*, but the snake of the valley and the lion of the forest reside within him, watching for prey.<sup>11</sup>

'*Khushoo'* in prayer happens when a person empties his heart for it (prayer), and focuses on it to the exclusion of all else, and prefers it to everything else. Only then does he find comfort and joy in it, as the Prophet (ﷺ) said, "... and my joy has been made in *Salaah*." <sup>12</sup>

Allaah has mentioned *al-khaashi'eena wa'l-khaashi'aat* (men and women who are humble before their Lord), and described this quality as one of the qualities of those who are chosen. He tells us that He has prepared for them forgiveness and a great reward.<sup>13</sup>

One of the benefits of *khushoo'* is that it makes prayer easier for a person. Allaah tells us,

وَأَسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ وَإِنَّهَا لَكَبِيرَةٌ إِلَّا عَلَى الْخَاشِعِينَ

"And seek help in patience and *as-Salaah* (the prayer), and truly it is extremely heavy and hard except for *al-khaashi'oon* [i.e., the true

<sup>11</sup> *Al-Rooh*, (p. 314).

<sup>12</sup> *Tafseer Ibn Katheer*, (5/456). The *hadeeth* is in *Musnad Ahmad*, (3/128) and *Saheeh al-Jaami'*, (3124)

<sup>13</sup> See *Soorah al-Ahzaab* (33) : 35

#### Concealment of *khushoo'* 15

believers, those who obey Allaah with full submission, fear much from His Punishment, and believe in His Promise and in His Warnings]" <sup>14</sup>

The meaning is that the burden of prayer is heavy indeed, except for those who have *khushoo'*.<sup>15</sup>

*Khushoo'* is very important, but it is something that is easily lost and is rarely seen, especially in our own times, which are the last times.

The Prophet (ﷺ) said, "The first thing to be lifted up (taken away) from this ummah will be *khushoo'*, until you will see no one who has *khushoo'*." <sup>16</sup>

<sup>14</sup> *Soorah al-Baqarah* (2) : 45

<sup>15</sup> *Tafseer Ibn Katheer*, (1/125)

<sup>16</sup> Al-Haythami said in *al-Majma'*, (2/136); It was reported by al-Tabaraani in *al-Kabeer*, and its *imaan* is *hasan*. See also *Saheeh al-Targheeb*, (no. 543). He said it is *Saheeh*.



## RULINGS ON KHUSHOO'

According to the most correct view, *khushoo'* is obligatory. Shaikh al-Islaam Ibn Taymiyah, (*rahimahullaah*), said, 'Allaah, may He be Exalted, says,

وَأَسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ إِنَّهَا لَكَبِيرَةٌ إِلَّا عَلَى الْخَاشِعِينَ

'And seek help in patience and *al-Salaah* (the prayer), and truly it is extremely heavy and hard except for *al-khaashi'oon* ...'<sup>17</sup>

This implies condemnation of those who are not *khaashi'oon*... Condemnation only applies when something obligatory is not done, or when something forbidden is done. If those who do not have *khushoo'* are to be condemned, this indicates that *khushoo'* is obligatory (*waajib*)...

The fact that *khushoo'* is obligatory is also indicated by the *aayaat*

<sup>17</sup> Soorah al-Baqarah (2) : 45

قَدْ أَفْلَحَ الْمُؤْمِنُونَ ﴿١﴾ الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ ﴿٢﴾

"Successful indeed are the believers, those who offer their *Salaah* (prayers) with all solemnity and full submissiveness."

أُولَئِكَ هُمُ الْوَارِثُونَ ﴿١٠﴾ الَّذِينَ يَرِثُونَ

الْفِرْدَوْسَ هُمْ فِيهَا خَالِدُونَ ﴿١١﴾

These are indeed the inheritors, who shall inherit the *Firdaws* (Paradise). They shall dwell therein forever.<sup>18</sup>

Allaah, may He be glorified and exalted, tells us that these are the ones who will inherit *Firdaws* (highest part of Paradise), which implies that no-one else will do so...

*Khushoo'* is obligatory in prayer, and this includes calmness and *khushoo'* [the original says '*khushoo'*'; perhaps what is meant is *khushoo'* meaning submission, humility].

Whoever pecks like a crow in his *sujood* (prostration) does not have *khushoo'*, and whoever does not raise his head fully from *rukoo'* (bowing) and pause for a while before going down into *sujood* is not calm, because calmness implies doing things at a measured pace, so the person who does not do things at a measured pace is not calm. Whoever is not calm does not have *khushoo'* in his *rukoo'* or *sujood*, and whoever does not have

<sup>18</sup> Soorah al-Mu'minoon (23) : 1-2, 10-11



*khushoo'* is a sinner...

Another indication that *khushoo'* in prayer is obligatory is the fact that the Prophet (ﷺ) warned those who do not have *khushoo'*, such as the one who lifts up his gaze to the sky (in prayer), because this movement and raising of the gaze goes against the idea of *khushoo'*..."<sup>19</sup>

Concerning the virtues of *khushoo'* and as a warning to the one who neglects it, the Prophet (ﷺ) said, "Five prayers which Allaah has made obligatory. Whoever perform wudoo' properly for them, prays them on time, perform rukoo' properly and has perfect *khushoo'*, it is a promise from Allaah that he will be forgiven, but whoever does not do this, has no such promise – if Allaah wishes, He will forgive him, and if He wishes, He will punish him."<sup>20</sup>

Concerning the virtues of *khushoo'*, the Prophet (ﷺ) also said, "Whoever perform wudoo' and does it well, then prays two rak'abs focusing on them completely [according to another report; and does not think of anything else], will be forgiven all his previous sins."

According to another report, "...will be guaranteed Paradise."<sup>21</sup>

When we look at the things that help us to have *khushoo'* in prayer, we find that they may be divided into two types: things

<sup>19</sup> *Majma' al-Fataawa*, (22/553-558).

<sup>20</sup> Reported by Aboo Daawood, (no. 425); *Saheeh al-Jaami'*, (3242).

<sup>21</sup> Reported by al-Bukhaaree, (no. 158); al-Nisaa'i, (1/95); *Saheeh al-Jaami'*, (6166).

that help you to have and to strengthen *khushoo'*, and warding off the things that reduce and weaken *khushoo'*.

Shaikh al-Islam Ibn Taymiyah explained the things that help us to have *khushoo'*, "Two things help us to [develop *khushoo'*], a strong desire to do what is obligatory, and weakness of distractions.

With regard to the first, the strong desire to do what is obligatory; [this means that] a person strives hard to focus on what he is saying and doing, pondering on the meanings of the Qur'aan recitation, *dhikr* and *dh'aa's*, and keeping in mind the fact that he is speaking to Allaah as if he sees Him, for when he is standing in prayer, he is talking to his Lord.

*Ihsaan* means 'that you worship Allaah as if you see Him, and if you cannot see Him, surely He can see you.' The more the slave tastes the sweetness of *Salaah*, the more attracted he will be to it, and this has to do with the strength of his *eemaan*.

The means of strengthening *eemaan* are many, and this is why the Prophet (ﷺ) used to say, 'In your world, women and perfume have been made dear to me, and my joy is in prayer.'

According to another *hadeeth*, he (ﷺ) said, 'Let us find comfort in prayer, O Bilaal.'

He did not say, 'Let us get it over and done with.' With regard to the second, weakness of distractions. This means striving to push away all distractions that make you think of something



other than the prayer itself, and warding off thoughts that keep you mind off the purpose of the prayer. This is something which differs from one person to another, because the extent of *waswaas* has to do with the extent of one's doubts and desires and the heart's focus and dependence on what it loves, and its efforts to avoid what it dislikes." <sup>22</sup>

On the basis of this division, we will now discuss some of the means of developing *Khushoo'*.

<sup>22</sup> *Majmoo' al-Fataawa*, (22/606-607).

### CHAPTER THREE

## THE MEANS OF DEVELOPING KHUSHOO'

Striving to gain that which gives and strengthens *khushoo'*

This can be achieved in several ways, such as the following;

### PREPARING ONESELF FOR PRAYER PROPERLY

For example:

- (i) By repeating the words of the *adhaan* after the *muezzin*;
- (ii) By pronouncing the *du'aa'* to be recited after the *adhaan*:



other than the prayer itself, and warding off thoughts that keep you mind off the purpose of the prayer. This is something which differs from one person to another, because the extent of *waswas* has to do with the extent of one's doubts and desires and the heart's focus and dependence on what it loves, and its efforts to avoid what it dislikes."<sup>22</sup>

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اللَّهُمَّ رَبَّ هَذِهِ الدَّعْوَةِ النَّاسِ  
وَالصَّلَاةِ الْقَائِمَةِ آتِ مُحَمَّدًا الْوَسِيلَةَ  
وَالْفَضِيلَةَ وَابْعَثْهُ مَقَامًا مَحْمُودًا الَّذِي  
وَعَدْتُهُ،

"O Allaah, Lord of this perfect call and the prayer to be offered, grant Muhammad (ﷺ) the privilege (of interceding) and also the eminence, and resurrect him to the praised position that You have promised"

- (iii) Reciting *du'aa'* between the *adhaan* and the *igaamah*,  
(iv) Doing *wudoo'* properly, saying *Bismillaah* before it and making *dhikr* and saying the *du'aa'* after it,

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ  
لَا شَرِيكَ لَهُ وَأَنَّ مُحَمَّدًا عَبْدُهُ  
وَرَسُولُهُ،

"I bear witness that there is none worthy of worship except Allaah alone, with no partner or associate, and I bear witness that Muhammad is His Slave and Messenger."

And

اللَّهُمَّ اجْعَلْنِي مِنَ التَّوَّابِينَ وَاجْعَلْنِي  
مِنَ الْمُتَطَهِّرِينَ.

"O Allaah, make me of those who repent and make me of those who purify themselves."

- (v) Using *siwaak* to cleanse and perfume the mouth that is going to recite Qur'aan in a short while, because the Prophet (ﷺ) said, "Purify your mouths for the Qur'aan."<sup>23</sup>

- (vi) Wearing one's best and cleanest clothes, because Allaah says,

يَا بَنِي آدَمَ خُذُوا زِينَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ

"O Children of Aadam! Take your adornment (by wearing your clean clothes) while praying..."<sup>24</sup>

Allaah is most deserving of seeing us 'take our adornment' for Him. Clean, pleasant smelling clothes are also more comfortable and relaxing, unlike clothes for sleeping or working in.

<sup>23</sup> Reported by al-Bazzaar, who said; we do not have it with any better *isnaad* than this. *Kashf al-Astaar*, (1/242). Al-Haythami said; 'its men are *thiqaat*.' (2/99). Al-Albaani said; 'its *isnaad* is *jayyid*.' *Al-Sabeehah*, (1213).

<sup>24</sup> Soorah al-A'raaf (7) : 31



We should also prepare ourselves by covering our 'awrah properly, purifying the spot where we are going to pray, getting ready early and waiting for the prayer, and making the rows straight and solid, without any gaps, because the *shayaateen* come in through the gaps in the rows.

#### MOVING AT A MEASURED PACE DURING PRAYER

The Prophet (ﷺ) used to move at a measured pace during *Salaah*, allowing every bone to return to its place.<sup>25</sup>

Aboo Qutaadah (*radhiy Allaah anhu*) said, 'The Prophet (ﷺ) said, "The worst type of thief is the one who steals from his prayer." He said, 'O Messenger of Allaah, how can a person steal from his prayer?' He (ﷺ) said, "By not doing *rukoo'* and *sujood* properly."'<sup>26</sup>

Aboo 'Abd-Allaah al-Ash'aari (*radhiy Allaah anhu*) said; 'The Prophet (ﷺ) said, "The one who does not do *rukoo'* properly, and pecks in *sujood*, is like a starving man who eats only one or two dates; it does not do him any good at all."'<sup>27</sup>

<sup>25</sup> Its *imaad* is classed as *Saheeh* in *Sifat al-Salaat*, (p. 134), 11th edition. Ibn Khuzaymah also classed it as *Saheeh* as mentioned by al-Haafiz in *al-Fath*, (2/308). He commanded those who were not doing their prayer properly to do this too. He said, "None of you has prayed properly until he does this." (Reported by Aboo Daawood, (1/536, no. 858).

<sup>26</sup> Reported by Ahmad and al-Haakim, (1/229); *Saheeh al-Jaami'*, (997).

<sup>27</sup> Reported by al-Tabaraani in *al-Kabeer*, (4/115). In *Saheeh al-Jaami'* it says, *hasan*.

The one who does not move at a measured pace in his prayer cannot have *khushoo'* because haste is a barrier to *khushoo'* and pecking like a crow is a barrier to reward.

#### REMEMBERING DEATH WHILST PRAYING

The Prophet (ﷺ) said, "Remember death in your prayer, for the man who remembers death during his prayer is will surely to pray properly, and pray the prayer of a man who does not think that he will pray any other prayer."<sup>28</sup>

The Prophet (ﷺ) also advised Aboo Ayyoob (*radhiy Allaah anhu*); "When you stand up to pray, pray a farewell prayer."<sup>29</sup>

#### THINKING ABOUT THE AAYAAT AND ADHKAAR BEING RECITED DURING THE PRAYER AND INTERACTING WITH THEM

The Qur'aan was revealed to be pondered over. Allaah says,

<sup>28</sup> *al-Silsilat al-Saheehah* by al-Albaani, (1421). It was reported from al-Suyooti that al-Haafiz ibn Hajar classed this *hadeeth* as *hasan*.

<sup>29</sup> Reported by Ahmad, (5/412); *Saheeh al-Jaami'*, (no. 742) – meaning the prayer of one who thinks that he will not pray another prayer. The person who is praying will no doubt die, and there is some prayer that will be his last prayer, so let him have *khushoo'* in the prayer that he is doing, for he does not know whether this will be his last prayer.



كِتَابٌ أَنْزَلْنَاهُ إِلَيْكَ مُبَارَكٌ لِيَدَّبَّرُوا آيَاتِهِ، وَلِيَتَذَكَّرَ أُولُوا  
الْأَلْبَابِ ﴿٣٠﴾

"(This is) a Book (the Qur'aan) which We have sent down to you, full of blessings that they may ponder over its Verses, and that men of understanding may remember."<sup>30</sup>

No one can ponder over its verses unless he has some knowledge of the meaning of what he is reciting, so that he can think about it and be moved to tears by it. Allaah says,

وَالَّذِينَ إِذَا ذُكِّرُوا بِآيَاتِ رَبِّهِمْ  
لَمْ يَخَفُوا عَلَيْهَا صَغَاءٌ وَعُمْيَانٌ ﴿٣١﴾

"And those who, when they are reminded of the *ayaat* (proofs, evidences, verses, lessons, signs, revelations, etc.) of their Lord, fall not deaf and blind thereat."<sup>31</sup>

Thus the importance of studying *Tafseer* (Qur'aanic commentary) is quite clear.

Ibn Jarreer said, 'I am astonished at people who read the Qur'aan and do not know what it means. How can they enjoy

<sup>30</sup> Soorah Saad (38) : 29

<sup>31</sup> Soorah al-Furqaan (25) : 73

reading it?"<sup>32</sup>

Another way of helping oneself to ponder over the meanings is to repeat *ayaat*, because this will help one to think deeply and look again at the meanings. The Prophet (ﷺ) used to do this. It was reported that he spent a night repeating one *ayah* until morning came. The *ayah* was,

إِنْ نَعْلَمُهُمْ فَإِنَّهُمْ عِبَادُكَ  
وَإِنْ تَغْفِرْ لَهُمْ فَإِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ ﴿٣٣﴾

"If you punish them, they are Your slaves, and if You forgive them, verily You, only You are the All-Mighty, the All-Wise."<sup>33, 34</sup>

Another way of helping oneself ponder over the meanings is to

<sup>32</sup> *Muqaddimat Tafseer al-Tabaari* by Mahmood Shaakir, (1/10). For this reason it is important for the reader of Qur'aan to look at a *Tafseer*, even if it is abridged, when he is reading. For example, he could read *Zubdat al-Tafseer* by al-Ashqar, which is abridged from the *Tafseer* of al-Shawkaani, and the *Tafseer* of al-'Allaamah Ibn Sa'di, entitled *Tafseer al-Kareem al-Rahmaan fi Tafseer Kalaam al-Mannaan*. At the very least he could consult a book explaining the unusual words such as *al-Mu'jam al-Jaami' li Ghareeb Mufradaat al-Qur'aan* by 'Abd al-'Azeez al-Seerwaan, which is a compilation of four books of unusual words used in the Qur'aan.

<sup>33</sup> Soorah al-Maa'idah (5) : 118

<sup>34</sup> Reported by Ibn Khuzaymah, (1/271) and Ahmad, (5/149); *Sifat al-Salaab*, (p. 102). Shaykh al-Albaani's book *Sifat al-Salaab* is available in English under the title 'The Prophet's Prayer described' by Shaikh Muhammad Naasir-ud-Deen al-Albaani, translated by Usama Hasan, Al-Haneef Publications, Ipswich, UK, 1993



interact with the *ayaat*. Hudhayfah (*radhiy Allaah anhu*) said, "I prayed with the Messenger of Allaah (ﷺ) one night... he was reciting at length. If he recited an *ayah* that mentioned *tasbeeh*, he would say *Subhaan Allaah*; if it mentioned a question, he would ask a question; if it mentioned seeking refuge with Allaah, he would seek refuge with Allaah." <sup>35</sup>

According to another report, Hudhayfah (*radhiy Allaah anhu*) said, "I prayed with the Messenger of Allaah (ﷺ), and if he recited an *ayah* that mentioned mercy, he would ask for mercy; if he recited an *ayah* that mentioned punishment, he would seek refuge with Allaah, and if he recited an *ayah* that mentioned deanthropomorphism of Allaah, he would say *Subhaan-Allaah*." <sup>36</sup>

One of the Companions, Qutaadah ibn al-Nu'maan (*radhiy Allaah anhu*) – prayed *qiyaam* at night and did not recite anything but *QUL HUWA ALLAAH AHAD*, repeating it and not adding anything more. <sup>37</sup>

Sa'eed ibn 'Ubayd al-Taa'i said, "I heard Sa'eed ibn Jubayr leading them in prayer during the month of Ramadaan, and he was repeating this *ayah*,

سَوْفَ يَعْلَمُونَ  
إِذَا أَلْعَلُّ فِي أَعْنَاقِهِمْ وَالسَّلِيلُ يُحْبُونَ ﴿٧١﴾

<sup>35</sup> Reported by Muslim, (no. 772).

<sup>36</sup> *Ta'zeem Qadr al-Salaah*, (1/327). This was reported concerning *qiyaam al-layl* (prayer at night).

<sup>37</sup> Reported in Al-Bukhaari, *al-Fath*, (9/59); Ahmad, (3/43).

فِي الْحَمِيرِ ثُمَّ فِي النَّارِ يُسْجَرُونَ ﴿٧٢﴾

'... they will come to know, when iron collars will be rounded over their necks, and the chains, they shall be dragged along, in the boiling water, then they will be burned in the Fire.' <sup>38</sup>

Al-Qasim said, "I saw Sa'eed ibn Jubayr praying *qiyaam al-layl* and reciting,

وَأَتَقُوا يَوْمًا تُرْجَعُونَ فِيهِ إِلَى  
اللَّهِ ثُمَّ تُوَفَّى كُلُّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ ﴿٧٣﴾

'And be afraid of the Day when you shall be brought back to Allaah. Then every person shall be paid what he earned...' <sup>39</sup>

and repeating it twenty-odd times.' A man of Qays who was known by the *kunya*h Aboo 'Abd-Allaah said, "We stayed with al-Hasan one night, and he got up to pray *qiyaam al-layl*. He prayed and did not stop repeating this *ayah* until just before dawn,

وَإِنْ تَعُدُّوا نِعْمَتَ اللَّهِ لَا تَحْصُوهَا

'... and if you count the Blessings of Allaah, never will you be able to count them...' <sup>40</sup>

<sup>38</sup> Soorah al-Ghaafir (40): 70-72

<sup>39</sup> Soorah al-Baqarah (2): 281

<sup>40</sup> Soorah Ibraaheem (14): 34



When morning came, we said, 'O Aboo Sa'eed, you did not recite any more than this one aayah all night.' He said, 'I learn a great deal from it: I do not glance at anything but I see a blessing in it, but what we do not know about Allaah's blessings is far greater.'" <sup>41</sup>

Haroon ibn Rabaab al-Usaydi used to get up at night to pray *Tabajjud*, and he would repeat this *ayaah* until daybreak,

فَقَالُوا لَيْلَتُنَا نَرُدُّ وَلَا نَكْذِبُ بِآيَاتِ رَبِّنا وَكُنْ مِنَ الْمُؤْمِنِينَ ﴿١٧﴾

"... 'Would that we were but sent back (to the world)! Then we would not deny the *ayaat* (signs, verses) of our Lord, and we would be of the believers!'" <sup>42</sup>

and weeping until daybreak.

Another way of helping oneself to ponder over the meanings is to memorize Qur'aan and various *adhkaar* to be recited during different parts of the prayer, so that one may recite them and think about their meanings.

There is no doubt that these actions – thinking about the meanings, repeating and interacting with the words – are among the greatest means of increasing *khushoo'*, as Allaah says,

وَيَخِرُّونَ لِلْأَذْقَانِ يَسْكُونُونَ وَيَزِيدُهُمْ خُشُوعًا ﴿١٧﴾

<sup>41</sup> *Al-Tidhkaar li'l-Qurtubi*, (p. 125).

<sup>42</sup> Soorah al-An'aam (6): 27

"And they fall down on their faces weeping and it adds to their humility [*khushoo'*]" <sup>43</sup>

The following is a moving story that illustrates how the Prophet (ﷺ) had *khushoo'*, as well as explaining how it is obligatory to think of the meaning of the *ayaat*. 'Ataa' said, 'Ubayd ibn 'Umayr and I entered upon 'Aa'ishah (*radiy Allaah anhumaa*) and Ibn 'Umayr said to her, 'Tell us of the most amazing thing you saw on the part of the Messenger of Allaah (ﷺ)'. She wept and said, 'He got up one night and said, "O 'Aa'ishah, leave me to worship my Lord." I said, 'By Allaah, I love to be close to you, and I love what makes you happy.' So he got up and purified himself, then he stood and prayed. He kept weeping until his lap got wet, then he wept and kept weeping until the floor got wet. Bilaal came to tell him that it was time to pray, and when he saw him weeping, he said, 'O Messenger of Allaah (ﷺ), you are weeping when Allaah has forgiven you all your past and future sins?' He (ﷺ) said, "Should I not be a grateful slave? Tonight some *ayaat* have been revealed to me; woe to the one who recites them and does not think about what is in them,

إِنِّي فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ

'Verily! In the creation of the heavens and the earth...' <sup>44, 45</sup>

<sup>43</sup> Soorah al-Israa' (17): 109

<sup>44</sup> Soorah Aal 'Imraan (3): 190... or al-Baqarah (2): 164

<sup>45</sup> Reported by Ibn Hibbaan. He said in *al-Silsilat al-Saheehah*, (no. 68), this is a *jayyid isnaad*.



One example of interacting with the *ayaat* is to say "Aameen" after *al-Faatihah*, which brings a great reward. The Messenger of Allaah (ﷺ) said, "If the imaam says 'Aameen,' then say 'Aameen' too, for whoever says 'Aameen' and it coincides with the 'Aameen' of the angels, will have all his previous sins forgiven."<sup>46</sup>

Another example is responding to the imaam when he says,

سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ.

"Allaah hears the one who praises Him."

The members of the congregation should say,

رَبَّنَا وَلَكَ الْحَمْدُ

"O our Lord, to You be praise."

This also brings a great reward. Rifaa'ah ibn Raafi' al-Zirqi said, 'One day we were praying behind the Prophet (ﷺ). When he raised his head, he said,

سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ.

'Sami' Allaahu liman hamidah,'

And a man behind him said,

<sup>46</sup> Reported by al-Bukhaari, (no. 747).

رَبَّنَا وَلَكَ الْحَمْدُ حَمْدًا كَثِيرًا طَيِّبًا  
مُبَارَكًا فِيهِ.

"Our Lord to You be much good and blessed praise."

When he finished, he said, 'Who is the one who spoke?' The man said, 'Me.' He said, 'I saw thirty-odd angels rushing to see who would write it down first.'<sup>47</sup>

#### PAUSING AT THE END OF EACH AAYAH

This is more helpful in understanding and thinking about the meaning, and it is the Sunnah of the Prophet (ﷺ), as Umm Salamah (radīy-Allaah anhumaa) described how the Messenger of Allaah (ﷺ) would recite,

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

"BISMILLAH IL-RAHMAAN IL-RAHEEM",

and according to one report, he would pause, then say,

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ  
الرَّحْمَنِ الرَّحِيمِ

<sup>47</sup> Reported by al-Bukhaari, *al-Fath*, (2/284).



"AL-HAMDU LILLAAHI RABBI'L-'ALAMEEN, AL-  
RAHMAAN, AL-RAHEEM."

Then according to one report, he would pause, then say,

مَلِكِ يَوْمِ الدِّينِ

"MAALIKI YAWM IL-DEEN,"

and he would break up his recitation *ayah* by *ayah*.<sup>48</sup>

Pausing at the end of each *ayah* is *Sunnah* even if the meaning continues into the next *ayah*.

#### RECITING IN SLOW, RHYTHMIC TONES (TARTEEL) AND MAKING ONE'S VOICE BEAUTIFUL WHEN RECITING

As Allaah says,

أَوْزِدْ عَلَيْهِ وَرَقِلَ الْقُرْآنَ تَرْتِيلاً

"... and recite the Qur'aan (aloud) in a slow,  
(pleasant tone and) style."<sup>49</sup>

The recitation of the Prophet (ﷺ) was clear, with each letter

<sup>48</sup> Reported by Aboo Daawood, (no. 4001); classed as *Saheeh* by al-Albaani in *al-Irwaa'*, where its *imaads* are described. (2/60).

<sup>49</sup> Soorah al-Muzzammil (73): 4

pronounced distinctly."<sup>50</sup>

The Prophet (ﷺ) "would recite a soorah in such slow rhythmic tones that it would be longer than would seem possible."<sup>51</sup>

This slow, measured pace of recitation is more conducive to reflection and *khusboo*' than a hurried, hasty reading.

Another way of helping oneself to have *khusboo*' is by making one's voice beautiful when reciting. This is something that was advised by the Prophet (ﷺ), as when he said, "Beautify the Qur'aan with your voices, for a fine voice increases the Qur'aan in beauty."<sup>52</sup>

Beautifying it with one's voice does not mean prolonging the vowels and giving it a tune in the manner of corrupt people; it means beautifying one's voice with the fear of Allaah, as the Prophet (ﷺ) said, "Truly, the one who has one of the finest voices among the people for reciting the Qur'aan is the one whom you think fears Allaah when you hear him recite."<sup>53</sup>

<sup>50</sup> Musnad Ahmad, (6/294), with a *Saheeh* isnaad. *Sifat al-Salaah*, (p. 105).

<sup>51</sup> Reported by Muslim, (no. 733).

<sup>52</sup> Reported by al-Haakim, (1/575); *Saheeh al-Jaami'*, (no. 3581).

<sup>53</sup> Reported by Ibn Maajah, (1/1339); *Saheeh al-Jaami'*, (no. 2202).



# KNOWING THAT ALLAAH RESPONDS TO PRAYERS

The Prophet (ﷺ) said, "Allaah, the Blessed and Exalted has said, *I have divided the prayer between Myself and My slave, into two halves, and My slave shall have what he has asked for.*" When the slave says 'Praise be to Allaah, Lord of the Worlds,' Allaah says, 'My slave has praised Me.' When the slave says, '*The Most Merciful, the Bestower of Mercy,*' Allaah says, 'My slave has extolled me.' When the slave says, '*Master of the Day of Judgement,*' Allaah says, 'My slave has glorified me.' When the slave says, '*It is You alone we worship and it is You alone we ask for help,*' Allaah says, 'This is between Me and My slave, and My slave shall have what he asked for.' When the slave says, '*Guide us to the Straight Path, the path of those whom You have favoured, not the path of those who receive Your anger, nor of those who go astray,*' Allaah says, 'All these are for My slave, and My slave shall have what he asked for.'" <sup>54</sup>

This is a great and important *hadeeth*. If everyone kept it in mind when he prays, he would attain immense *khushoo* and *al-Faatihah* would have a great impact on him. How could it be otherwise, when he feels that his Lord is addressing him and giving him what he is asking for?

This "conversation" with Allaah must be respected and accorded its proper value. The Messenger of Allaah (ﷺ) said: "*When any one of you stands to pray, he is conversing with his Lord, so let him pay*

<sup>54</sup> *Sahheeh* Muslim, *Kitaab al-Salaah*, *Baah wujoob qiraa'at al-Faatihah fi kullii rak'ah*.

*attention to how he speaks to Him.*" <sup>55</sup>

# PRAYING WITH A BARRIER (SUTRAH) IN FRONT OF ONE AND PRAYING CLOSE TO IT

Another thing that will help one to have *khushoo* is paying attention to the matter of having a *sutra* and praying close to it, because this will restrict your field of vision, protect you from the *Shaytaan* and keep people from passing in front of you, which causes a distraction and reduces the reward of the prayer.

The Prophet (ﷺ) said, "*When any one of you prays, let him pray facing a sutrah, and let him get close to it.*" <sup>56</sup>

Getting close to the *sutra* is very beneficial, as the Prophet (ﷺ) said, "*When any one of you prays facing a sutrah, let him get close to it so that the Shaytaan cannot interrupt his prayer.*" <sup>57</sup>

The *Sunnah* in getting close to the *sutra* is to have three cubits between it and the spot where one prostrates, or to allow enough space for a sheep to pass between the two, as is reported in the *sahheeh ahadeeth*. <sup>58</sup>

The Prophet (ﷺ) advised the one who is praying not to allow

<sup>55</sup> Al-Haakim, *al-Mustadrak*, (1/236); *Sahheeh al-Jaami*, (1538).

<sup>56</sup> Reported by Aboo Daawood, (no. 695, 1/446); *Sahheeh al-Jaami*, (no. 651).

<sup>57</sup> Reported by Aboo Daawood, (no. 695, 1/446); *Sahheeh al-Jaami*, (no. 650).

<sup>58</sup> Reported Al-Bukhaari; see *al-Fath*, (1/574, 579)



anyone to pass between him and his *sutrah*. He said, "When any one of you is praying, he should not allow anyone to pass in front of him, and he should prevent him as most as he can. If he insists, he should fight him, for he has a companion [i.e., *shaytaan*] with him." <sup>59</sup>

Al-Nawawi (*rahimahullaah*) said, "The wisdom in using a *sutrah* is to lower your gaze and not to look beyond it, and to prevent anyone from passing in front of you... and to prevent the *Shaytaan* from passing in front of you and trying to corrupt your prayer." <sup>60</sup>

#### PLACING THE RIGHT HAND ON THE LEFT HAND ON THE CHEST

The Prophet (ﷺ), when he stood up to pray, used to place his right hand on his left hand <sup>61</sup> and place them on his chest <sup>62</sup>

The Messenger of Allaah (ﷺ) said, "We Prophets were commanded... to place our right hands on our left hands in prayer." <sup>63</sup>

<sup>59</sup> Reported by Muslim, (1/260); *Saheeh al-Jaami*, (no. 755).

<sup>60</sup> *Sharh Saheeh Muslim*, (4/216).

<sup>61</sup> Reported by Muslim, (no. 401).

<sup>62</sup> Reported Aboo Daawood, (no. 759); see also *Irwaa' al-Ghaleel*, (2/71).

<sup>63</sup> Reported by al-Tabaraani in *al-Mu'jam al-Kabeer*, (no. 11485). Al-Haythami said, "Al-Tabaraani reported it in *al-Awsat* and its men are the men of *Saheeh al-Majma*", (3/155).

Imaam Ahmad (*rahimahullaah*) was asked about the meaning of placing one hand on top of the other when standing in prayer. He said, "It is humility before the Almighty." <sup>64</sup>

Ibn Hajar (*rahimahullaah*) said, "The '*ulamad*' said: the meaning of this posture is that it is the attitude of the humble petitioner, it is more likely to prevent fidgeting, and it is more conducive to *khusboo*." <sup>65</sup>

#### LOOKING AT THE PLACE OF PROSTRATION

It was reported from 'Aa'ishah (*radiy Allaah anhaa*) that "the Messenger of Allaah (ﷺ) used to pray with his head tilted forward and his gaze lowered, looking at the ground." <sup>66</sup>

When the Prophet (ﷺ) entered the *Ka'bah*, his eyes never left the place of his prostration until he came out again. <sup>67</sup>

When a person sits for *Tashahhud*, he should look at the finger with which he is pointing as he is moving it, as it was reported that the Prophet (ﷺ) "would point with the finger next to the

<sup>64</sup> *Al-Khusboo fi'l-Salaah* by Ibn Rajab, (p. 21).

<sup>65</sup> *Fath al-Baari*, (2/224).

<sup>66</sup> Reported by al-Haakim, (1/479). He said it is *Saheeh* according to the condition of the two Shaykhs [al-Bukhaari and Muslim], and al-Albaani agreed with him in *Sifat al-Salaah*, (p. 89).

<sup>67</sup> Reported by al-Haakim in *al-Mustadrak*, (1/479). He said it is *Saheeh* according to the condition of the two shaykhs, and al-Dhahabi agreed with him. Al-Albaani said, It is as they said. *Irwaa' al-Ghaleel*, (2/73).



thumb towards the qiblah, and focus his gaze upon it." <sup>68</sup>

According to another report he (ﷺ), "...pointed with his index finger and did not allow his gaze to wander beyond it." <sup>69</sup>

There is a question in the minds of some people who pray, which is: what is the ruling on closing the eyes during prayer, especially when a person feels that this increases his *khushoo'*? The answer is that this goes against the *Sunnah* that was reported from the Prophet (ﷺ) that was just referred to above. Closing the eyes means that a person misses out on the *Sunnah* of looking at the place of prostration and at his finger. But there is more to the matter than this, so we should listen to the opinion of an expert, al-'Allaamah Aboo 'Abd-Allaah Ibn al-Qayyim, which will explain the matter further. He (*rahimahullaah*) said, 'It is not part of the Prophet's teaching to close the eyes during prayer. We have already mentioned how he used to look at his finger during the *Tashahhud* and the *du'aa'*, and he would not let his gaze wander beyond his finger... Another indication [of the fact that he kept his eyes open] is the fact that he stretched his hand forth to take the bunch of grapes when he saw Paradise, and he also saw Hell and the woman (who had tormented the cat, and the owner of Stick (*al-Miljan*)). Likewise, he pushed away the animal that wanted to pass in front of him whilst he was praying, and he pushed back the boy, and the young girl, and the two young girls. He used to wave to

<sup>68</sup> Reported by Ibn Khuzaymah, (1/355, no. 719). The editor said: its *isnaad* is *ṣaḥiḥ*. See *Sifāt al-Ṣaḥāb*, (p. 139).

<sup>69</sup> Reported by Ahmad, (4/3), and by Aboo Daawood, (no. 990).

those whom he saw greeting him (whilst he was praying). There is also a *ḥadeeth* that describes how the *Shaytaan* tried to tempt him whilst he was praying, so he grabbed him and strangled him, as he had seen him with his own eyes. From these *ḥaadeeth* and others we learn that he did not close his eyes when he prayed.

The *fugahaa'* differ as to whether closing the eyes during prayer is *makrooh*. Imaam Ahmad and others did count it as *makrooh*, and said, 'This is the action of the Jews,' but others allowed it and did not count it as *makrooh*. The correct view is that if keeping the eyes open does not affect a person's *khushoo'*, then this is better, but if keeping the eyes open affects a person's *khushoo'* because of decorations, adornments etc. in front of him, which distract him, then it is not *makrooh* at all for him to close his eyes. The opinion that indeed it is *mustababb* in this case is closer to the principles and aims of *sharee'ah* than saying it is *makrooh*. And Allaah knows best. <sup>70</sup>

Thus it is clear that the *Sunnah* is not to close one's eyes, unless it is necessary to do so in order to avoid something that may adversely affect one's *khushoo'*.

<sup>70</sup> *Zaad al-Ma'aad*, (1/293).



## MOVING THE INDEX FINGER

This is something which is neglected by many worshippers because they are ignorant of its great benefits and its effect on *khusboo*.

The Prophet (ﷺ) said, 'It is more powerful against the *Shaytaan* than iron' <sup>71</sup>

Because of this great benefit, the *Sahaabah*, (*radhiy Allaah anhum*), used to enjoin one another to do this and were very keen to remember to do this thing which so many people nowadays take so lightly. It was reported that 'the Companions of the Prophet (ﷺ) used to enjoin one another, i.e., with regard to pointing with the finger during the *du'aa*.' <sup>72</sup>

The *Sunnah* in pointing with the forefinger is that it should remain raised and moving, pointing towards the *qiblah*, throughout the *Tashahhud*.

<sup>71</sup> Reported by Imaam Ahmad, (2/119), with a *hasan isnaad*, as stated in *Sifat al-Salaah*, (p. 159), i.e., pointing with the forefinger during the *Tashahhud* is more painful to the *Shaytaan* than being beaten with a rod of iron, because it reminds the slave of the Unity of Allaah and to be sincere in his worship of Him alone, and this is what the *Shaytaan* hates most; we seek refuge with Allaah from him." *al-Fath al-Rabbani* by *al-Saa'id*, (4/15).

<sup>72</sup> Reported by Ibn Abi Shaybah with a *hasan isnaad*, as stated in *Sifat al-Salaah*, (p. 141). See *al-Muwannaf*, (no. 9732, part 10, page 381).

VARYING THE SOORAHs, *AAYAA*T, *ADHKAAR* AND *DU'AA*'S RECITED IN PRAYER

This makes the worshipper feel that he is encountering new meanings and moving between different topics mentioned in the *ayaat* and *adhkaar*. This is what a person misses out on if he only memorizes a few *soorah*'s (especially the short ones) and *adhkaar*. Varying what one recites is the *Sunnah* and is more conducive to *khusboo*.

If we study what the Prophet (ﷺ) used to recite in his prayer, we will see this variation. For example, with regard to the opening *du'aa*, we find examples such as the following,

اللَّهُمَّ بَاعِدْ بَيْنِي وَبَيْنَ خَطَايَايَ كَمَا  
بَاعَدْتَ بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ،  
اللَّهُمَّ تَقْنِي مِنْ خَطَايَايَ كَمَا تُقْنِي  
الثَّوْبُ الْأَبْيَضُ مِنَ الدَّنَسِ، اللَّهُمَّ  
اغْسِلْنِي مِنْ خَطَايَايَ بِالْقَلْحِ وَالْمَاءِ  
وَالْبَرْدِ.

"O Allaah, separate me (far) from my sins as You have separated (far) the East from the West. O Allaah, cleanse me of my sins as white cloth is cleansed from dirt. O Allaah, wash me of my sins with water, snow and ice."



وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَوَاتِ  
وَالْأَرْضَ حَنِيفًا وَمَا أَنَا مِنْ  
الْمُشْرِكِينَ، إِنَّ صَلَاتِي، وَنُسُكِي،  
وَمَحْيَايَ، وَمَمَاتِي لِلَّهِ رَبِّ  
الْعَالَمِينَ، لَا شَرِيكَ لَهُ وَبِذَلِكَ أُمِرْتُ  
وَأَنَا مِنَ الْمُسْلِمِينَ.

"I have set my face towards the Originator of the heavens and the earth sincerely and I am not among the mushrikeen. Indeed my prayer, my sacrifice, my living and my dying are for Allaah, the Lord of the Worlds: no partner has He. With this I have been commanded, and I am the first of the Muslims (those who submit to Him)."

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ وَتَبَارَكَ  
اسْمُكَ وَتَعَالَى جَدُّكَ وَلَا إِلَهَ غَيْرُكَ.

"Glory and praise be to You, O Allaah, blessed be Your name and exalted be Your majesty. There is no god besides You."

And other *du'aa's* and *adhbkaar* which the worshipper can use at various times.

Among the soorahs which the Prophet (ﷺ) used to recite during *Salaat al-Fajr* we find a great and blessed number.

The longer *mufasssal soorahs* (soorahs from the last seventh of the Qur'aan), such as *al-Waaqi'ah* [56], *al-Toor* [52] and *Qaaf* [50], and shorter *mufasssal soorahs* such as *Idhaa al-shamsu kummirat* [*al-Takweer* 81], *al-Zalzalah* [99], and *al-Mi'wadhatayn* [the last two soorahs].

It was reported that he recited *al-Room* [30], *Yaa-Seen* [36] and *al-Sajdah* [32], and on Fridays he would recite *al-Sajjah* [32] and *al-An'aam* [76, *al-Dhabr*] in *Fajr* prayer.

It was reported that in *Salaat al-Zuhr*, he would recite the equivalent of thirty *ayaat* in each of the two *rak'ahs*, and that he recited *al-Taariq* [86], *al-Burooj* [85] and *wa'l-layli idhaa yaghsbaa* [*al-Layl*, 92].

In *Salaat al-'Asr*, he would recite the equivalent of fifteen *ayaat* in each *rak'ah*, and he would recite the *soorahs* already mentioned in connection with *Salaat al-Zuhr*.

In *Salaat al-Maghrib*, he would recite short *mufasssal soorahs* such as *al-teeni wa'l-zaytoon* [*al-Teen* 95], and he recited *Soorah Muhammad* [47], *al-Toor* [52], *al-Mursalaat* [77] and others.

In *'Ishaa'* he would recite medium-length *mufasssal soorahs*, such as *al-shamsu wa duhaabaa* [*al-Shams* 91], *idhaa'l-samaa'u inshaqqat* [*al-Inshaqaq* 84]. He told Mu'aadh to recite *al-A'laa* [87], *al-Qalam* [68] and *al-layli idhaa yaghsbaa* [*al-Layl*, 92].



In *qiyam al-layl*, he used to recite the long *soorahs*. It was reported that he (ﷺ) used to recite 200 or 150 *aayaat*, and sometimes he used to shorten the recitation.

He used to vary the *adhkaar* he recited in *rukoo*'. In addition to

سُبْحَانَ رَبِّيَ الْعَظِيمِ.

"Glory be to my Supreme Lord."

And

سبحان ربي العظيم وبحمده

"Glory and praise be to my Supreme Lord."

He would say:

سُبُّوحٌ قُدُّوسٌ رَبُّ الْمَلَائِكَةِ

وَالرُّوحِ.

"Perfect, Blessed, Lord of the Angels and the Spirit."

Or,

اللَّهُمَّ لَكَ رَكَعْتُ وَبِكَ أَمِنْتُ، وَلَكَ  
أَسْلَمْتُ خَشَعْتُ لَكَ سَمْعِي،

وَبَصَرِي، وَمَخْيِي، وَعَظْمِي،  
وَعَصَبِي، وَمَا اسْتَقَلَّ بِهِ قَدَمِي.

"O Allaah, to You have I bowed, to You I have submitted, in You I have believed, to You I have submitted and in You I have put my trust. Humbled are my bearing, my seeing, my blood, my flesh, my bones and my nerves for Allaah, Lord of the Worlds."

When standing upright from *rukoo*', after saying

سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ.

"Allaah hears the one who praises Him."

He would say,

رَبَّنَا وَلَكَ الْحَمْدُ

"O our Lord, to You be praise."

Or sometimes,

رَبَّنَا لَكَ الْحَمْدُ

"Our Lord, to You be all praise."

Or,

اللَّهُمَّ رَبَّنَا وَلَكَ الْحَمْدُ



"O Allaah our Lord, [and] to You be all praise."

Sometimes he would add the words,

ملء السماوات، وملء الأرض، وملء  
ما شئت من شيء بعد

"[Praise] filling the heavens, filling the earth,  
and filling whatever else You wish."

And sometimes he would add,

أهل الثناء والمجد، لا مانع لما أعطيت، و  
لا معطي لما منعت، ولا ينفع ذا الجد منك الجد

"Lord of Glory and Majesty! None can with-  
hold what You grant, and none can grant what  
You withhold; nor can the possessions of an  
owner benefit him in front of You."

In *sujood*, in addition to

سُبْحَانَ رَبِّيَ الْأَعْلَى.

"Glory be to my Lord Most High."

And

سُبْحَانَ رَبِّيَ الْأَعْلَى وبحمده

"Glory and praise be to my Lord Most High."

He would say

سُبُّوحٌ قُدُّوسٌ رَبُّ الْمَلَائِكَةِ  
وَالرُّوحِ.

"Perfect, Blessed, Lord of the Angels and the  
Spirit."

Or

سُبْحَانَكَ اللَّهُمَّ رَبَّنَا وَبِحَمْدِكَ اللَّهُمَّ  
اغْفِرْ لِي.

"Glory and raise be to you O Allaah, our  
Lord. O Allaah forgive me."

Or

اللَّهُمَّ لَكَ سَجَدْتُ وَبِكَ آمَنْتُ،  
وَلَكَ أَسْلَمْتُ سَجَدْتُ وَجْهِي لِلَّذِي  
خَلَقَهُ وَصَوَّرَهُ وَشَقَّ سَمْعَهُ وَبَصَرَهُ  
تَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ.

"O Allaah, to You I have prostrated, in You I have  
believed and to You I have submitted. My face has  
prostrated to the One Who created it and gave it shape,



*then brought forth its hearing and its vision. Blessed be Allaah, the Best to create."*

And others.

When sitting between the two prostrations, in addition to

رَبِّ اغْفِرْ لِي، رَبِّ اغْفِرْ لِي.

"Lord, forgive me, Lord, forgive me."

He would say,

اللَّهُمَّ اغْفِرْ لِي، وَارْحَمْنِي،  
وَاهْدِنِي، وَاجْبُرْنِي، وَعَافِنِي  
وَارْزُقْنِي وَارْفَعْنِي.

"O Allaah, forgive me, have mercy on me, strengthen me, raise my rank, guide me, pardon me, sustain me."

A number of versions of the *tashabbud* have been narrated, such as,

التَّحِيَّاتُ لِلَّهِ وَالصَّلَوَاتُ وَالطَّيِّبَاتُ،  
وَالسَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ

وَبَرَكَاتُهُ، السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِكَ  
الصَّالِحِينَ. أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ  
وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ.

"All compliments, prayers and pure words are due to Allaah. Peace be upon you, O Prophet..."

And

التَّحِيَّاتُ الْمُبَارَكَاتُ الصَّلَوَاتُ الطَّيِّبَاتُ

لِلَّهِ، [الـ] سلام عليك أيها النبي!

"All compliments, blessed words, prayers, pure words are due to Allaah. Peace be upon you, O Prophet..."

And

التَّحِيَّاتُ

الطَّيِّبَاتُ الصَّلَوَاتُ لِلَّهِ، السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ!

"All compliments, good words and prayers are due to Allaah. Peace be upon you, O Prophet ...."

So the worshipper may use one form one time and another at another time, and so on.

There are a number of versions of the prayers sent upon the



Prophet (ﷺ), such as:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ  
مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ  
وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ،  
اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ  
مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ  
وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ.

"O Allaah, send prayers on Muhammad and on the family of Muhammad, as You sent prayers on Ibraaheem and the family of Ibraaheem, verily You are Worthy of Praise and Full of Glory; O Allaah, send blessings on Muhammad and on the family of Muhammad, as You sent blessings on Ibraaheem and the family of Ibraaheem, verily You are Worthy of Praise and Full of Glory."

Or:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى أَزْوَاجِهِ  
وَذُرِّيَّتِهِ كَمَا صَلَّيْتَ عَلَى آلِ إِبْرَاهِيمَ  
وَبَارَكْ عَلَى مُحَمَّدٍ وَعَلَى أَزْوَاجِهِ  
وَذُرِّيَّتِهِ كَمَا بَارَكْتَ عَلَى آلِ

إِبْرَاهِيمَ. إِنَّكَ حَمِيدٌ مَجِيدٌ.

"O Allaah, send prayers on Muhammad and on his family, wives and progeny, as You sent prayers on the family of Ibraaheem, verily You are Worthy of Praise and Full of Glory; O Allaah, send blessings on Muhammad and on his family, wives and progeny, as You sent blessings on the family of Ibraaheem, verily You are Worthy of Praise and Full of Glory."

Or:

اللهم! صل على محمد [ النبي الأُمِّي ]، وعلى آل محمد؛  
كما صليت على [ آل ] إبراهيم، وبارك على محمد  
[ النبي الأُمِّي ] وعلى آل محمد؛ كما باركت على  
[ آل ] إبراهيم في العالمين، إنك حميد مجيد

"O Allaah, send prayers on Muhammad the Unlettered Prophet and on the family of Muhammad, as You sent prayers on the family of Ibraaheem, and send blessings on Muhammad the Unlettered Prophet and on the family of Muhammad, as You sent blessings on the family of Ibraaheem among the nations, verily You are Worthy of Praise and Full of Glory."

Other similar versions have also been narrated, and the Sunnah is to vary among them, as stated above. There is nothing wrong



with reciting one version more than others, because it is more strongly proven and better known in the books of *Ṣaḥeeḥ aḥadeeth*, or because the Prophet (ﷺ) taught one version rather than others to his *Sahaabah* when they asked him about it, and so on.<sup>73</sup>

### Performing sujood al-tilaawah when reciting an aayah where this is required

One of the etiquettes of reciting Qur'aan is to perform *sujood al-tilaawah* (prostration for recitation) when one recites an *aayah* containing a "*sajdah*" (place where a prostration is required). In His Book, Allaah describes the Prophets and the righteous as follows

إِذَا نُنِىٰ عَلَيْهِمْ ءَايَةُ الرَّحْمٰنِ خَرُّوا سُجَّدًا وَكِتًا ﴿٥٨﴾

"... When the Verses of the Most Beneficent were recited unto them, they fell down prostrating and weeping."<sup>74</sup>

Ibn Kathir (*rahimahullaah*) said, 'The scholars agreed that we should prostrate here [when reciting this *aayah*] so as to follow their example.'<sup>75</sup>

<sup>73</sup> All of the above texts etc. have been taken from *Sifat al-Salaat al-Nabi* (ﷺ) by Shaykh Muhammad Naasir al-Deen al-Albaani, which he compiled from the books of *ahadeeth*.

<sup>74</sup> Soorah Maryam (19) : 58

<sup>75</sup> *Tafseer al-Qur'aan al-Azeem*, (5/238)

*Sujood al-Tilaawah* in prayer is very important because it increases 'khushoo'. Allaah says

وَيَخْرُونَ لِلْأَذْقَانِ يَسْكُوتُونَ وَيَزِيدُهُمْ خُشُوعًا ﴿٧٦﴾

"And they fall down on their faces weeping and it adds to their humility [*khushoo*]."<sup>76</sup>

It was reported that the Prophet (ﷺ) prostrated when he recited *Soorah al-Najm* [53] in his prayer. Al-Bukhaari (*rahimahullaah*) reported in his *Ṣaḥeeḥ* that Aboo Raafi' said, 'I prayed 'Ishaa' with Aboo Hurayrah (*radhiy Allaah anhu*) and he recited *Ibbaa al-samaa' inshaqqat* [*al-Inshiqaaq* 84] and prostrated. I asked him about it, and he said, 'I prostrated behind Abu'l-Qasim [the Prophet] (ﷺ), and I will continue to do so until I meet him again.'<sup>77</sup>

It is important to maintain the practice of *sujood al-tilaawah*, especially since it causes annoyance to the *Shaytaan* and suppresses him, thus weakening his hold on the worshipper. Aboo Hurayrah (*radhiy Allaah anhu*) said, 'The Messenger of Allaah (ﷺ) said, "When the son of Adam recites a *sajdah*, the *Shaytaan* goes away weeping, saying, "Woe to him! He was commanded to prostrate and he prostrated, so Paradise is his; I was ordered to prostrate and I disobeyed, so Hell is my fate!"'<sup>78</sup>

<sup>76</sup> Soorah al-Israa' (17) : 109

<sup>77</sup> Reported al-Bukhaari, *Kitaab al-Adbaan*, *Baah al-Jabr bi'l-Ishaa'*.

<sup>78</sup> Reported by Imaam Muslim in his *Ṣaḥeeḥ*, (no. 133).



SEEKING REFUGE WITH ALLAAH FROM THE *SHAYTAAN*

The *Shaytaan* is our enemy, and one of the aspects of his enmity is his whispering insinuating thoughts (*waswaas*) to the worshipper at prayer so as to take away his *khusboo'* and confuse him in his prayer.

Waswaas is a problem that befalls everyone who turns to Allaah with *dhikr* and other kinds of worship; it is inevitable, so one has to stand firm and be patient, and persist in the *dhikr* or *Salaah*, and not give up. His sticking to it will ward off the *Shaytaan's* plots from himself.

إِنَّ كَيْدَ الشَّيْطَانِ كَانَ ضَعِيفًا

"... Ever feeble indeed is the plot of *Shaytaan*." <sup>79</sup>

Every time the slave wants to turn his thoughts towards Allaah, thoughts of other matters come sneaking into his mind. The *Shaytaan* is like a bandit lying in wait to launch an ambush; every time the slave wants to travel towards Allaah, the *Shaytaan* wants to cut off his route. For this reason, it was said to one of the *Salaf*, 'The Jews and Christians say that they do not suffer from the problem of *waswaas*.' He said, 'They are speaking the truth, for what would the *Shaytaan* want with a house that is in ruins?' <sup>80</sup>

<sup>79</sup> Soorah al-Nisaa' (4) :

<sup>80</sup> *Majma' al-Fataawa*, 22/608.

This is a good analogy. It is as if there are three houses: the house of a king, filled with his treasure and savings, the house of a slave, containing his treasure and savings, and an empty house with nothing in it. If a thief comes to steal from one of the three houses, which one will he choose? <sup>81</sup>

When the slave stands up to pray, the *Shaytaan* feels jealous of him, because he is standing in the greatest position, one that is closest [to Allaah] and most annoying and grievous to the *Shaytaan*. So he tries to stop him from establishing prayer in the first place, then he continues trying to entice him and make him forget, and 'making assaults on him with his cavalry and infantry' <sup>82</sup> until he thinks of prayer as less important, so he starts to neglect it, and eventually gives it up altogether. If the *Shaytaan* fails to achieve this, and the person ignores him and starts to pray, the enemy of Allaah will come and try to distract him, by reminding him of things that he did not remember or think of before he started praying.

A person may have forgotten about something altogether, but the *Shaytaan* will remind him of it when he starts praying, so as to distract him from his prayers and take him away from Allaah, so that his heart will no longer be in his prayers, and he will lose out on the honour and reward of Allaah turning toward him, which is only attained by the one whose heart is really in his prayer. Thus he will finish his prayer no better off than when he started, with his burden of sins not reduced at all by his

<sup>81</sup> *al-Waabil al-Sayib*, (p. 43)

<sup>82</sup> cf. Soorah al-Israa' (17) : 64



*Salaah*, because prayer only expiates for sins when it is done properly, with perfect *khushoo*, and the person stands before Allaah in body and soul.<sup>83</sup>

The Prophet (ﷺ) taught us the following methods of combatting the wiles of *Shaytaan* and getting rid of his *waswaas*. Abu'l-'Aas (*radiy Allaah anhu*) reported that he said, 'O Messenger of Allaah, the *Shaytaan* interrupts me when I pray, and I get confused in my recitation.' The Messenger of Allaah (ﷺ) said, 'That is a *shaytaan* whose name is *Khanzab*. If you sense his presence, seek refuge with Allaah from him, and spit [dry spitting] towards your left three times.'

Abu'l-'Aas (*radiy Allaah anhu*) said, 'I did that and Allaah took him away from me.'<sup>84</sup>

The Prophet (ﷺ) also told us about another of the *Shaytaan's* tricks and how to deal with it. He said, 'When any one of you gets up to pray, the *Shaytaan* comes and confuses him — i.e., mixes up his prayer and creates doubts in his mind — so that he does not know how many [rak'ahs] he has prayed. If any one of you experiences that, he should do two prostrations whilst he is sitting.'<sup>85</sup>

Another of the *Shaytaan's* tricks was described as follows. The Prophet (ﷺ) said, 'If any one of you is praying and feels some movement in his back passage, and is uncertain as to whether he has broken

<sup>83</sup> *Al-Waabil al-Sayib*, (p. 36).

<sup>84</sup> Reported by Muslim, (no. 2203)

<sup>85</sup> Reported by al-Bukhaari, *Kitaab al-Sahw*, *Baah al-Sahw fi'l-Fard wa'l-Tatawwu'*.

his *wudoo* or not, he should not end his prayer unless he hears a sound or smells an odour."

Indeed, his tricks may be very strange indeed, as the following *hadith* makes clear. Ibn 'Abbaas (*radiy Allaah anhu*) reported that the Prophet (ﷺ) was asked about a man who thought that he had broken his *wudoo* when he had not done so. The Messenger of Allaah (ﷺ) said, 'The *Shaytaan* may come to any one of you when he is praying and open his buttocks and make him think that he has broken his *wudoo* when in fact he has not. So if this happens to any one of you, let him not end his prayer unless he hears the sound of it with his ears or smells the odour of it with his nose.'<sup>86</sup>

There is a devilish trick which "*Khanzab*" plays on some worshippers; He tries to distract them by making them think of acts of worship other than the prayer that they are performing, by making them think of some issues of *da'wah* or knowledge, so that they start to think deeply about those matters and stop focusing on the prayer they are performing. He even confuses some of them by suggesting to them that 'Umar used to make plans for the army whilst he was praying.

We should let Shaykh al-Islam Ibn Taymiyah explain this matter and set the record straight, 'With regard to what was reported, that 'Umar ibn al-Khattaab said, 'I make plans for the army whilst I am praying,' this was because 'Umar was commanded to engage in *jihad* and he was the leader of the believers (*ameer al-mu'mineen*, i.e., the *khaleefah*), so he was also the

<sup>86</sup> Reported by al-Tabaraani in *al-Kabeer*, (no.11556, part 11, p. 222). He said in *Majma' al-Zawaa'id*, (1/242), its men are the men of *Sabeeh*.



leader of *jibaad*. So in some respects he was like the one who prays the prayer of fear (*Salaat al-ekhanf*) whilst also watching out for the enemy, whether or not there is actual fighting. He was commanded to pray, and also to engage in *jibaad*, so he had to carry out both duties as much as he could. Allaah says,

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا الْقَيْتُمُ مَعَ  
فَأَنْتَبِهُوا وَادْكُرُوا اللَّهَ كَثِيرًا لَعَلَّكُمْ تُفْلِحُونَ ﴿٤٥﴾

'O you who believe! When you meet (an enemy) force, take a firm stand against them and remember the Name of Allaah much, so that you may be successful.' <sup>87</sup>

It is known that one cannot achieve the same peace of mind during *jibaad* as at times of peace and security, so if it happens that a person's prayer is lacking because of *jibaad*, this does not mean that his faith is lacking.

For this reason, standards may be regarded as being slightly relaxed in the case of prayer at times of danger as compared with times of peace. With regard to prayer at times of danger, Allaah says:

فَإِذَا أَطْمَأْنَنْتُمْ فَأَقِيمُوا الصَّلَاةَ إِنَّ الصَّلَاةَ  
كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَوْفُورًا ﴿١٢٧﴾

'... but when you are free from danger, perform

<sup>87</sup> Soorah al-Anfaal (8) : 45

as-Salaah. Verily, the prayer is enjoined on the believers at fixed hours.' <sup>88</sup>

So the one who is commanded to establish prayer at times of peace is not commanded to do so in the same manner at times of danger.

Moreover, people are of varying levels in this regard. If a person's faith is strong, he will have the proper presence of mind when he prays, even if he thinks of other matters. Allaah had caused the truth to reside firmly in 'Umar's heart, and he was *al-mulhaddith al-mulham* ('the inspired speaker'), so there is nothing strange in a person of his calibre making plans for the army whilst performing the prayer. He was able to do this, whilst others are not, but undoubtedly when he did not have these concerns to think about, his presence of mind in prayer would be greater. And no doubt the prayer of the Prophet (ﷺ) at times of safety was even more perfect than at times of danger, in terms of external appearance. If Allaah has made allowances with regard to some of the external movements of the prayer at times of fear, how then about the internal aspects?

In conclusion, therefore, if a person who is pressed for time thinks about some obligatory matter whilst he is praying, this is not the same as a person who is not pressed for time thinking during prayer about some matter that is not obligatory. It may be that 'Umar could not give thought to making plans for the army except at that time, because he was the leader of the ummah with many obligations and responsibilities. Anyone

<sup>88</sup> Soorah al-Nisaa' (4) : 103



could find himself in a similar situation, according to his position. People always think during prayer about things that they do not think of at other times, and some of this could come from the *Shaytaan*. A man told one of the *Salaf* that he had buried some money, but he had forgotten where he had buried it. He told him, 'Go and pray,' so he went and prayed, and he remembered where it was. It was said, 'How did you know that?' He said, 'I know that the *Shaytaan* will not leave him alone when he prays without reminding him of something that matters to him, and there is nothing more important to this man than remembering where he had buried his money.' But the good slave will strive to attain perfect presence of mind in prayer, just as he strives to do everything else properly that he is commanded to do. And there is no help and no strength except in Allaah, the Most High, the Almighty.' <sup>89</sup>

#### THINKING OF HOW THE *SALAF* WERE WHEN THEY PRAYED

This will increase one's *khushoo'* and motivate one to follow their example. 'If you were to see one of them when he stood up to pray and started reciting the words of his Master, it would cross his mind that he was standing before the Lord of the Worlds, so he would be filled with overwhelming awe.' <sup>90</sup>

Mujaahid (*rahimahullaah*) said, 'When one of them stood in

<sup>89</sup> *Majmoo' al-Fataawa*, (22/610).

<sup>90</sup> *Al-Khushoo' fi'l-Salaah* by Ibn Rajab, (p. 22).

prayer, he would be too fearful of his Lord to allow his eyes to be drawn to anything, or to turn aside or to fidget by playing with pebbles or anything else or to think of any worldly matter, unless he forgot, during prayer.' <sup>91</sup>

When Ibn al-Zubayr (*radhiy-Allaah anhu*) stood up to pray, he would be like a stick (i.e., immobile) with *khushoo'*. Once he was prostrating when a missile from a catapult was launched at him, when Makkah was being besieged, and part of his garment was torn away whilst he was praying, and he did not even raise his head. Muslimah ibn Bashshaar was praying in the mosque when part of it collapsed, and the people got up [and fled], but he was praying and did not even notice. We have heard that one of them was like a garment thrown on the floor; one of them would end his prayer with the colour of his complexion changed because he had been standing before Allaah. One of them would not know who was standing to his right or left when he prayed. One of them would go pale when he did *wudoo'* for prayer, and it was said to him, 'We see that when you do *wudoo'* a change comes over you.' He said, 'I know before Whom I am going to stand.' When the time for prayer came, 'Ali ibn Abi Taalib (*radhiy-Allaah anhu*) would be visibly shaken, and the colour of his face would change. It was said to him, 'What is the matter with you?' He said, 'By Allaah, there has come the time of the *amaanah* (trust) which Allaah offered to the heavens and the earth, and the mountains, but they declined to bear it and were afraid of it, but I bore it.' <sup>92</sup>

<sup>91</sup> *Ta'zeem Qadr al-Salaah*, (1/188).

<sup>92</sup> cf. Soorah al-Ahzaab (33): 72



When Sa'eed al-Tanookhi prayed, there would be tears rolling down his cheeks onto his beard. We heard that one of the *Taabi'een*, when he stood up to pray, his colour would change, and he would say, 'Do you know before Whom I am going to stand and with Whom I am going to talk?' Who among you has fear and respect like this? <sup>93</sup>

They said to 'Aamir ibn 'Abd al-Qays, 'Do you think to yourself during prayer?' He said, 'Is there anything I like to think about more than the prayer?' They said, "We think to ourselves during prayer.' He said, 'About Paradise and *al-hoor* ("houris") and so on?" They said, "No; about our families and our wealth.' He said, 'If I were to be run through with spears, it would be dearer to me than thinking to myself about worldly matters during prayer.'

Sa'd ibn Mu'aadh (*radhiy Allaah anhu*) said, 'I have three qualities, which I wish I could keep up all the time, then I would really be something. When I am praying, I do not think about anything except the prayer I am doing; if I hear any *hadeeth* from the Messenger of Allaah (ﷺ), I do not have any doubts about it; and when I attend a *janaazah* (funeral), I do not think about anything except what the *janaazah* says and what is said to it.' <sup>94</sup>

Haatim (*rahimahullaah*) said, 'I carry out what I am commanded; I walk with fear of Allaah in my heart; I start with the [correct]

<sup>93</sup> *Silaah al-Yaqzaan li Tard al-Shaytaan*, 'Abd al-'Azeez Sultaan, (p. 209).

<sup>94</sup> *Al-Fataawa li Ibn Taymiyah*, (22/605).

intention; I magnify and glorify Allaah; I recite at a slow and measured pace, thinking about the meaning; I bow with *khushoo'*; I prostrate with humility; I sit and recite the complete *tashahhud*; I say *salaam* with the [correct] intention; I finish with sincerity towards Allaah; and I come back fearing lest [my prayer] has not been accepted from me, so I continue to strive until I die." <sup>95</sup>

Aboo Bakr al-Subghī said, 'I lived through the time of two imaams (leaders) although I was not fortunate enough to hear them in person: Aboo Haatim al-Raazi and Muhammad ibn Nasr al-Marwazi. As for Ibn Nasr, I do not know of any prayer better than his. I heard that a hornet stung him on his forehead and blood started flowing down his face, but he did not move." Muhammad ibn Ya'qoob al-Akhram said: 'I have never seen any prayer better than that of Muhammad ibn Nasr. Flies used to land on his ears, and he did not shoo them away. We used to marvel at how good his prayer and *khushoo'* were. His fear [of Allaah] in prayer was so great that he would put his chin on his chest as if he were a piece of wood standing up.' <sup>96</sup>

Shaykh al-Islam Ibn Taymiyah, when he started to pray, used to tremble so much that he would lean right and left. <sup>97</sup>

Compare this with what some of us do today, looking at our

<sup>95</sup> *Al-Khushoo' fi'l-Salaah*, (27-28).

<sup>96</sup> *Ta'zeem Qadr al-Salaah*, (1/58).

<sup>97</sup> *Al-Kawaakeeb al-Durriyah fi Manaagib al-Mujtabid Ibn Taymiyah*, by Mar'i al-Karimi, (p. 83).



watches, adjusting our clothes, fiddling with our noses, thinking of deals and counting our money whilst praying, or tracing the patterns of decorations on carpets and ceilings, or trying to see who is beside us. Think of how anyone would behave before some great leader of this world – would he dare to behave in such a manner then?!

CHAPTER FOUR

## KNOWING THE ADVANTAGES OF *KHUSHOO*' IN SALAAH

These include,

The Prophet (ﷺ) said, *"There is no Muslim man who, when the time for a prescribed prayer comes, he does wudoo' properly, has the proper attitude of khushoo', and bows properly, but it will be an expiation for all his previous sins, so long as they were not major sins (kabeerah). And this is the case for life"*<sup>98</sup>

The reward recorded is in proportion to the degree of *khushoo*', as the Prophet (ﷺ) said, *"A slave may pray and have nothing recorded for it except a tenth of it, or a ninth, or an eighth, or a seventh, or a sixth, or a fifth, or a quarter, or a third, or a half."*<sup>99</sup>

<sup>98</sup> Reported by Muslim, (1/206, no. 7/4/2).

<sup>99</sup> Reported by Imaam Ahmad; *Saheeh al-Jaami*, (1626).



Only the parts of his prayer where he focused and concentrated properly will be of any avail to him.

It was reported that Ibn 'Abbaas (*radhi Allaah anhumaa*) said, 'You will only have from your prayer that which you focused on.'

Sins will be forgiven if you concentrate properly and have full *khushoo*, as the Prophet (ﷺ) said, "When a slave stands and prays, all his sins are brought and placed on his head and shoulders. Every time he bows or prostrates, some of them fall from him." <sup>100</sup>

Al-Manaawi said, "What is meant is that every time a pillar (essential part) of the prayer is completed, part of his sins fall from him, until when he finishes his prayer, all his sins will be removed. This is in a prayer where all the conditions are met and the essential parts are complete. What we understand from the words "slave" and "stands" is that he is standing before the King of Kings [Allaah] in the position of a humble slave." <sup>101</sup>

The one who prays with *khushoo* will feel lighter when he finishes his prayer, as if his burdens have been lifted from him. He will feel at ease and refreshed, so that he will wish he had not stopped praying, because it is such a source of joy and comfort for him in this world. He will keep feeling that he is in a constricting prison until he starts to pray again; he will find comfort in prayer instead of wanting just to get it over and

<sup>100</sup> Reported by al-Bayhaqi in *al-Sunan al-Kubraa*, (3/10); see also *Ṣaḥeeḥ al-Jami'*

<sup>101</sup> Reported by al-Bayhaqi in *al-Sunan al-Kubraa*, (3/10); see also *Ṣaḥeeḥ al-Jami'*

Knowing the advantages of *Khushoo* in *Ṣalat* 69

done with. Those who love prayer say: we pray and find comfort in our prayer, just as their leader, example and Prophet (ﷺ) said, "O Belaa, let us find comfort in prayer." He did not say let us get it over and done with."

The Prophet (ﷺ) said, "My joy has been made in prayer. So whenever find the joy in prayer, how can he bear to look for joy anywhere else, or to keep away from it?" <sup>102</sup>

#### STRIVING TO OFFER *DU'AA'* AT THE APPROPRIATE TIMES DURING THE PRAYER, ESPECIALLY IN *SUJOOD*

There is no doubt that talking to Allaah, humbling oneself before Him, asking things from Him and earnestly seeking His help, all help to strengthen the slave's ties to his Lord and increase his *khushoo*. *Du'aa'* is an act of worship, and we are commanded to make *du'aa'*. Allaah says,

نَادُواْ رَبَّهُمْ خَفِيَةً

"... call upon Him in humility and in secret..." <sup>103</sup>

The Prophet (ﷺ) said, "Whoever does not call on Allaah, Allaah will be angry with him." <sup>104</sup>

<sup>102</sup> *Al-Waabil al-Sayib*, (p. 37).

<sup>103</sup> Soorah al-An'aam (6) : 63

<sup>104</sup> Reported by al-Tirmidhi, *Kitaab al-Da'waat*, (1/426); classed as *hasan* in *Ṣaḥeeḥ al-Tirmidhi*, (2686).



It was reported that the Prophet (ﷺ) used to make *du'aa'* at specific places in the prayer, i.e., in *sujood*, between the two prostrations and after the *Tasbeehud*. The greatest of these is in *sujood*, because the Prophet (ﷺ) said, 'The closest that the slave can be to his Lord is when he is prostrating, so increase your *du'aa'* [at that time].'<sup>105</sup>

And he (ﷺ) said, "... As for *sujood*, strive hard to make *du'aa'* in it, for it is bound to be answered for you."<sup>106</sup>

One of the *du'aa'*'s which the Prophet (ﷺ) used to recite in his *sujood* was,

اللَّهُمَّ اغْفِرْ لِي ذَنْبِي كُلَّهُ، دِقَّةً  
وَجَلَّةً، وَأَوَّلَهُ وَآخِرَهُ وَعَلَانِيَتَهُ  
وَسِرَّةً.

"O Allaah, forgive me my sins, the minor and the major, the first and the last, the open and the hidden."<sup>107</sup>

He (ﷺ) also used to say,

اللهم! اغفر لي ما أسررت، وما أعلنت

<sup>105</sup> Reported by Muslim, *Kitaab al-Salaah*, Baab *maa yuqaalu fi'l-rukoo' wa'l-sujood*. (No. 215).

<sup>106</sup> Reported by Muslim, *Kitaab al-Salaah*, Baab *al-Naby 'an qiraa'at al-Qur'aan fi'l-rukoo' wa'l-sujood*, (no. 207).

<sup>107</sup> Reported by Muslim, *Kitaab al-Salaah*, Baab *maa yuqaalu fi'l-rukoo' wa'l-sujood*, (no. 216).

"O Allaah, forgive me what I have done in secret and done openly."<sup>108</sup>

We have already described some of the *du'aa'*'s that he (ﷺ) used to recite between the two prostrations.<sup>109</sup>

One of the things that he (ﷺ) used to recite after the *Tasbeehud* is what we learn from the *hadeeth*, 'When any one of you finishes the *Tasbeehud*, let him seek refuge with Allaah from four things, from the punishment of Hell, from the punishment of the grave, from the trials (*fitnah*) of life and death, and from the evil of the *Dajjal* ('Antichrist')."

He used to say,

اللهم! إني أعوذ بك من شر ما عملت  
، ومن شر ما لم أعمل

"O Allaah, I seek refuge with You from the evil of what I have done and the evil of what I have not done."

« اللهم! حاسبني حساباً يسيراً »

"O Allaah, make my accounting easy."

He taught Aboo Bakr al-Siddeeq (*radhiy Allaahu anhu*) to say,

<sup>108</sup> Reported by al-Nisaa'i, *al-Mujtabaa*, (2/569); *Saheeh al-Jaami'*, (1067)

<sup>109</sup> See previous section



اللَّهُمَّ إِنِّي ظَلَمْتُ نَفْسِي ظُلْمًا كَثِيرًا  
وَلَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ فَاعْفِرْ لِي  
مَغْفِرَةً مِنْ عِنْدِكَ وَارْحَمْنِي، إِنَّكَ  
أَنْتَ الْغَفُورُ الرَّحِيمُ.

"O Allaah, I have wronged myself very much, and no one can forgive sin but You. Grant me forgiveness from You and have mercy on me, for You are the All-Forgiving, Most Merciful."

He heard a man saying in his *Tashahhud*,

اللهم! إني أسألك يا الله [الواحد] الأحد الصمد  
الذي لم يلد ولم يولد، ولم يكن له كفواً أحد! أن  
تغفر لي ذنوبي، إنك أنت الغفور الرحيم.

"O Allaah, I ask You O Allaah, the One, the Self-Sufficient Master, Who begets not neither is begotten, and there is none like unto Him, to forgive me my sins, for You are the All-Forgiving, Most Merciful." He (ﷺ) said to his companions: "He has been forgiven, he has been forgiven."

He heard another man saying,

اللهم! إني أسألك بأن لك الحمد، لا إله إلا أنت  
[وحدك لا شريك لك]، [المثاني]، [يا] بدیع  
السموات والأرض! يا ذا الجلال والإكرام! يا  
حي يا قيوم! [إني أسألك] [الجنة، وأعوذ  
بك من النار].

"O Allaah, I ask You as all praise is due to You, there is no god but You Alone, with no partner or associate, the Bestower, O Originator of the heavens and earth, O Possessor of Glory and Honour, O Ever-Living, O Self-Sustaining, I ask You for Paradise and I seek refuge with You from Hell." The Prophet (ﷺ) said to his companions: "Do you know by what did he ask Allaah?" They said, "Allaah and His Messenger know best." He said, "By the One in Whose hand is my soul, he asked Allaah by His greatest Name (Ismuhu'l-a'zam) which, when He is called by it, He responds, and if He is asked by it, He gives."

The last thing he would say between the *Tashahhud* and the *Tasleem* was,

اللَّهُمَّ اغْفِرْ لِي مَا قَدَنْتُ، وَمَا  
أَخَرْتُ، وَمَا أَسْرَرْتُ، وَمَا أَعْلَنْتُ،  
وَمَا أَسْرَفْتُ، وَمَا أَنْتَ أَعْلَمُ بِهِ مِنِّي.  
أَنْتَ الْمَقْدَمُ، وَأَنْتَ الْمُؤَخَّرُ لَا إِلَهَ



إِلَّا أَنْتَ.

"O Allaah, forgive me what I have done in the past, and what I will do in the future, and what I have concealed, and what I have done openly, and what I have exceeded in, whatever You know about more than I. You are the Bringer-Forward, and You are the Delayer, there is none worthy of worship except You." <sup>110</sup>

Memorizing *du'aa's* like these will solve the problem that some people have of remaining silent behind the *imaam* when they have finished the *Tashahhud* because they do not know what they should say.

#### ADHKAAR TO BE RECITED AFTER PRAYER

These also help to strengthen *khushoo'* in the heart and reinforce the blessings and benefits of the prayer.

Without a doubt, one of the best ways of preserving and protecting a good action is to follow it up with another. So the one who thinks about the *adhkaar* that come after the prayer will find that they begin with seeking forgiveness three times, as if the worshipper is seeking forgiveness from his Lord for any shortcomings that may have occurred in his prayer or his *khushoo'*. It is also important to pay attention to *naafil*

<sup>110</sup> These *du'aa's* and others, along with their *imaads*, are to be found in *Sifat al-Salaah* by al-'Allamah al-Albaani, (p.163).

(supererogatory) prayers, because they make up for anything lacking in the fard (obligatory) prayers, including any failure with regard to *khushoo'*.

Having discussed things that help us to have *khushoo'*, we now move on to a discussion of ...



## WARDING OFF DISTRACTIONS & THINGS THAT ADVERSELY AFFECT KHUSHOO'

### REMOVING ANYTHING THAT MAY DISTRACT THE WORSHIPPER

Anas (*radīy Allaah anhu*) said, 'Aa'ishah had a decorated, colourful curtain which she used to cover the side of her house. The Prophet (ﷺ) said to her, *"Take it away from me, because its decorations keep distracting me when I pray."*<sup>111</sup>

Al-Qaasim reported that 'Aa'ishah (*radīy Allaah anhaa*) had a cloth with decorations on it, which she used to cover a small sunken alcove (used for sleeping or storage).

The Prophet (ﷺ) used to pray facing it, and he said, *"Take it away from me, because its decorations keep distracting me when I pray." So she took it away and made pillows out of it.*<sup>112</sup>

<sup>111</sup> Reported by al-Bukhaari, *Fath al-Baari*, (10/391).

<sup>112</sup> Reported by Muslim in his *Saheeh*, (3/1668).

Another indication of this is the fact that when the Prophet (ﷺ) entered the Ka'bah to pray in it, he saw two ram's horns. When he had prayed, he told 'Uthmaan al-Hajabi, 'I forgot to tell you to cover the horns, because there should not be anything in the House to distract the worshipper.'<sup>113</sup>

This also includes avoiding praying in places where people pass through, or where there is a lot of noise and voices of people talking, or where they are engaging in conversations, arguments etc., or where there are visual distractions.

One should also avoid praying in places that are very hot or very cold, if possible. The Prophet (ﷺ) told us to delay praying *Zuhr* in summer until the hottest part of the day was over.

Ibn al-Qayyim said, 'Praying when it is intensely hot prevents a person from having the proper *khushoo'* and presence of mind, and he does his worship reluctantly, so the Prophet wisely told them to delay praying until the heat had lessened somewhat, so that they could pray with presence of mind and thus achieve the purpose of prayer, i.e., having *khushoo'* and turning to Allaah.'<sup>114</sup>

<sup>113</sup> Reported by Abou Daawood, (2030); *Saheeh al-Jaami'*, (2504).

<sup>114</sup> *Al-Waabil al-Sayib*, (p.22).



# NOT PRAYING IN A GARMENT THAT HAS DECORTIONS, WRITING, BRIGHT COLOURS OR PICTURES THAT WILL DISTRACT THE WORSHIPPER

'Aa'ishah (*radiyAllaah anhaa*) said, "The Prophet (ﷺ) stood up to pray wearing a checkered shirt, and he looked at the patterns in it. When he had finished his prayer, he said, *'Take this shirt to Aboo Jaham ibn Hudhayfab and bring me an anbajaani (a garment with no decorations or checks), because it distracted me when I was praying.'*"

According to another report, *"These checks distracted me."*

According to another report, *"He had a checkered shirt, which used to distract him whilst he was praying."* <sup>115</sup>

It is better not to pray in a garment that has pictures on it, and we should be especially careful to avoid garments with pictures of animate beings, like many garments that are widely available today.

## NOT PRAYING WHEN THERE IS FOOD PREPARED THAT ONE WANTS TO EAT

The Messenger of Allaah (ﷺ) said, *"Do not pray when there is food prepared."* <sup>116</sup>

<sup>115</sup> Reports in *Sabeeh* Muslim, (no. 556, part 3/391).

<sup>116</sup> Reported by Muslim, (no. 560).

If food has been prepared and served, or if it is offered, a person should eat first, because he will not be able to concentrate properly and have *khushoo'* if he leaves it and gets up to pray when he is wanting to eat. He should not even hasten to finish eating, because the Prophet (ﷺ) said, *"If the dinner is served and the time for prayer comes, eat dinner before praying Salaat al-Maghrib, and do not rush to finish your meal."*

According to another report, *"If dinner has been put out and the iqamah has been given for prayer, eat dinner first and do not rush to finish it."* <sup>117</sup>

## NOT PRAYING WHEN ONE NEEDS TO ANSWER THE CALL OF NATURE

No doubt one of the things that can prevent proper *khushoo'* is praying when one needs to go to the washroom. The Prophet (ﷺ) forbade praying when one is suppressing the urge to urinate or defecate. <sup>118</sup>

If anyone is in this position, he should first go to the bathroom and answer the call of nature, even if he misses whatever he misses of the congregational prayer, because the Prophet (ﷺ) said, *"If any one of you needs to go to the toilet, and the prayer has begun, he should go to the toilet first."* <sup>119</sup>

<sup>117</sup> Agreed upon. Al-Bukhaari, *Kitaab al-Aadbaan*, Baab idhaa hadara al-ta'aamu wa uqemat al-Salaat; Muslim, (no. 557-559).

<sup>118</sup> Reported by Ibn Maajah in his *Sunan*, no. 617; *Sabeeh al-Jaami'*, (no. 6832).

<sup>119</sup> Reported by Aboo Daawood, (no. 88); *Sabeeh al-Jaami'*, (no. 299)



If this happens to a person whilst he is praying, he should stop praying, go and answer the call of nature, purify himself then pray, because the Prophet (ﷺ) said, *"There is no prayer when there is food prepared or if one is suppressing the urge to expel waste matter."*<sup>120</sup>

Without a doubt, this trying to suppress the urge takes away *khushoo'*. This ruling also applies to suppressing the urge to pass wind.

#### NOT PRAYING WHEN ONE FEELS SLEEPY

Anas ibn Maalik said, 'The Messenger of Allaah (ﷺ) said, *"If any one of you feels sleepy when he is praying, he should sleep until he [is rested enough to] know what he is saying, [i.e., he should take a nap until he no longer feels drowsy]."*'<sup>121</sup>

This may happen when one is praying *qiyam al-layl*, at the time when prayers are answered, and a person may pray against himself without realizing it. This *hadeeth* also includes fard prayers, when a person is confident that he will still have enough time to pray after taking a nap.<sup>122</sup>

#### NOT PRAYING BEHIND SOMEONE WHO IS TALKING (OR SLEEPING)

<sup>120</sup> Reported by Muslim, (no. 560).

<sup>121</sup> Reported by al-Bukhaari, (no. 210).

<sup>122</sup> *Fath al-Baari, Sharh Kitaab al-Wudoo', Baab al-wudoo' min al-nawm.*

The Prophet (ﷺ) forbade this; he said, *"Do not pray behind one who is sleeping or one who is talking."*<sup>123</sup>

Because one who is talking will distract the worshipper with his talk, and one who is sleeping may expose something that will distract the worshipper.

Al-Khattaabi said, 'As for praying behind people who are talking, al-Shaafa'i and Ahmad ibn Hanbal considered this to be *makrooh*, because their talk distracts the worshipper from his prayer.'<sup>124</sup>

As regards not praying behind someone who is sleeping, a number of scholars thought that the evidence for this was weak.<sup>125</sup>

Al-Bukhaari, quoted the *hadeeth* of 'Aa'ishah (radīy Allaah anhaa) in his *Saheeh*, Baab al-Salaah khalf al-Naa'im, 'The Prophet (ﷺ) used to pray whilst I was lying across from him on his bed...'<sup>126</sup>

Mujaahid, Taawoos and Maalik thought it *makrooh* to pray facing someone who was sleeping, lest he expose something that

<sup>123</sup> Reported by Aboo Daawood, (no. 694); *Saheeh al-Jaami'*, (no. 375). He said, a *hasan hadeeth*.

<sup>124</sup> 'Awn al-Ma'bood, (2/388).

<sup>125</sup> Including Aboo Daawood in his *Siman*, *Kitaab al-Salaah*, *Tafree' Abwaab al-Witr*, *Baab al-Du'aa'*, and Ibn Hajar in *Fath al-Baari*, *Sharh Baab al-Salaah khalf al-Naa'im*, *Kitaab al-Salaah*.

<sup>126</sup> Reported al-Bukhaari, *Kitaab al-Salaah*.



would distract the worshipper from his prayer.<sup>127</sup>

If there is no risk of that happening, then it is not makrooh to pray behind someone who is sleeping. And Allaah knows best.

### NOT OCCUPYING ONESELF WITH SMOOTHING THE GROUND IN FRONT OF ONE

Al-Bukhaari reported from Mu'ayqeeb (*radīy>Allaah anhu*) that the Prophet (ﷺ) said concerning a man's smoothing the ground when he prostrates, "If you have to do that, then do it only once."<sup>128</sup>

The Messenger of Allaah (ﷺ) said, "Do not wipe (the ground) when you are praying, but if you have to, then do it only once."<sup>129</sup>

The reason for this prohibition is so as to maintain *khushoo'*, and so that a person will not make too many extra movements in prayer. If the place where one is going to prostrate needs to be smoothed, it is better to do this before starting to pray.

This also applies to wiping the forehead or nose when praying. The Prophet (ﷺ) used to prostrate in water and mud, which would leave traces on his forehead, but he did not bother to wipe it off every time he raised his head from *sujood*. It remained there because he was so deeply absorbed in his prayer

<sup>127</sup> *Fath al-Baari*, ibid

<sup>128</sup> *Fath al-Baari*, (3/79).

<sup>129</sup> Reported by Aboo Daawood, (no. 946); *Saheeh al-Jaami'*, (no. 7452).

and his *khushoo'* was so strong that he took not notice of it.

The Prophet (ﷺ) said, "Prayer is an occupation in itself."<sup>130</sup> Ibn Abi Shaybah reported that Abu'l-Darda' said, 'Even if I were to get red camels, I would not like to wipe the gravel from my forehead.'

Ayaad said, 'The *salaf* did not like to wipe their foreheads before they finished praying.'<sup>131</sup>

Just as a worshipper should avoid anything that will distract him from his prayer, by the same token he should avoid disturbing others.

### NOT DISTURBING OTHERS WITH ONE'S RECITATION

The Messenger of Allaah (ﷺ) said, "All of you are speaking to your Lord, so do not disturb one another, and do not raise your voices above one another when reciting" or he said, "in prayer."<sup>132</sup>

According to another report, he (ﷺ) said, "Do not compete with one another in raising your voices when reciting *Qur'aan*."<sup>133</sup>

<sup>130</sup> Reported by al-Bukhaari, *Fath al-Baari*, (3/72).

<sup>131</sup> *al-Fath*, (3/79).

<sup>132</sup> Reported by Aboo Daawood, (2/83); *Saheeh al-Jaami'*, (no. 752).

<sup>133</sup> Reported by Inaam Ahmad, (2/36); *Saheeh al-Jaami'*, (1951).



## NOT TURNING AROUND DURING PRAYER

Aboo Dharr (*radīy Allaah anhu*) said, "The Messenger of Allaah (ﷺ) said, '*Allaah continues to turn towards His slave whilst he is praying, so long as he does not turn away, but if he turns away, [Allaah] turns away from him.*'" <sup>134</sup>

TURNING AWAY DURING PRAYER IS OF TWO TYPES:

- (i) The turning away of the heart to something other than Allaah.
- (ii) The turning away of the eyes.

Both of them are not allowed, and are detrimental to the reward for the prayer. The Messenger of Allaah (ﷺ) was asked about turning away during prayer, and he said, "*It is something that Shaytaan steals from a person's prayer.*" <sup>135</sup>

The one who turns away with his heart or his eyes during prayer is like a man who is called by the ruler and made to stand before him, and when the ruler starts to address him, he turns away, looking to the right and the left, not listening to what the ruler is saying and not understanding a word of it, because his heart and mind are elsewhere. What does this man think the ruler will do to him?

<sup>134</sup> Reported by Aboo Daawood, (no. 909); *Ṣaḥeeḥ Abee Daawood*.

<sup>135</sup> Reported by al-Bukhaari, *Kitaab al-Adbaan, Baab al-Itifaat fi'l-Salaah*.

The least that he deserves is that when he leaves the ruler, he is hated and no longer valued. One who prays like this is not equal to one who prays with the proper presence of mind, turning to Allaah in his prayer in such a way that he feels the greatness of the One before Whom he is standing, and he is filled with fear and submission; he feels too shy before his Lord to turn to anyone else or to turn away.

The difference between their prayers is as Hassaan ibn 'Atiyah said, 'The two men may be in one congregation, but the difference in virtue between them is as great as the distance between heaven and earth. One of them is turning with all his heart towards Allaah, whilst the other is negligent and forgetful.' <sup>136</sup>

As for turning away for a genuine reason, this is fine. Aboo Daawood reported that Sahl ibn al-Hanzaliyyah said, 'We started praying – *Salaat al-Subh (Fajr)* – and the Messenger of Allaah (ﷺ) was looking at the ravine.'

Aboo Daawood said, 'He had sent a horseman at night to guard the ravine.'

This is like when he carried Umaamah bint Abi'l-'Aas, and when he opened the door for 'Aa'ishah, and when he came down from the *minbar* whilst praying in order to teach them, and when he stepped back during *Salaat al-Kusoof* (prayer at the time of an eclipse), and when he grabbed and strangled the *Shaytaan* when he wanted to interrupt his prayer. He also ordered that snakes

<sup>136</sup> *Al-Waabil al-Sayib* by Ibn al-Qayyim, (p. 36).



and scorpions should be killed even during prayer, and a person who is praying should stop and even fight one who wants to pass in front of him whilst he is praying. He told women to clap during prayer [if they spot a mistake on the part of the imaam], and he used to wave or gesture to people who greeted him whilst he was praying. These and other actions may be done in cases of necessity, but if there is no necessity, then they are just idle gestures that cancel out *khushoo'* and are therefore not allowed during prayer.<sup>137</sup>

#### NOT RAISING ONE'S GAZE TO THE HEAVENS

The Prophet (ﷺ) forbade us to do this and issued a warning against it. He said, *"When any one of you is praying, he should not lift his gaze to the heavens, lest he lose his sight."*<sup>138</sup>

According to another report, he (ﷺ) said, *"What is wrong with people who lift their gaze to the heavens whilst they are praying?"*

According to another report, he (ﷺ) said, *"...that they raise their gaze when they make du'aa' during Salaah?..."*<sup>139</sup>

He spoke out strongly against it, to the extent that he (ﷺ) said, *"Let them stop it, or their eyesight will be taken away."*<sup>140</sup>

<sup>137</sup> *Majmoo' al-Fataawa*, (22/559).

<sup>138</sup> Reported by Ahmad, (5/294); *Saheeh al-Jaami'*, (no. 762).

<sup>139</sup> Reported by Muslim, (no. 429).

<sup>140</sup> Reported by Imaam Ahmad, (5/258); *Saheeh al-Jaami'*, (5574).

#### NOT SPITTING IN FRONT OF ONE WHEN PRAYING

This is incompatible with *khushoo'* and good manners before Allaah. The Prophet (ﷺ) said, *"When any one of you is praying, let him not spit in front of himself, for Allaah is before him when he prays."*<sup>141</sup>

He also (ﷺ) said, *"When any one of you stands up to pray, he should not spit in front of himself, because he is talking to Allaah – may He be blessed and exalted – as long as he is in his prayer place; and he should not [spit] to his right, because there is an angel on his right. He should spit to his left, or beneath his feet, and bury it."*<sup>142</sup>

He (ﷺ) said, *"When one of you stands to pray, he is talking to his Lord, and his Lord is between him and the qiblah, so none of you should spit in the direction of his qiblah, but to his left or under his feet."*<sup>143</sup>

If the mosque is furnished with carpets and so on, as is the norm today, if a person needs to spit, he can take out a handkerchief or whatever, spit into it, and put it away again.

#### TRYING NOT TO YAWN WHEN PRAYING

The Messenger of Allaah (ﷺ) said, *"If any one of you feels the*

<sup>141</sup> Reported by al-Bukhaari in his *Saheeh*, (no. 397).

<sup>142</sup> Reported by al-Bukhaari, *al-Fath*, (no. 416, 1/512).

<sup>143</sup> Reported by al-Bukhaari, *al-Fath al-Baari*, (no. 417, 1/513).



*urge to yawn during prayer, let him suppress it as much as he can, lest the Shaytaan enter...*"<sup>144</sup>

If the *Shaytaan* enters, he will be more able to disturb the worshipper's *khushoo'*, in addition to laughing at him when he yawns.

### NOT PUTTING ONE'S HANDS ON ONE'S HIPS WHEN PRAYING

Aboo Hurayrah (*radhiy Allaah anhu*) said, "The Messenger of Allaah (ﷺ) forbade putting the hands on the hips during prayer." <sup>145</sup>

Ziyaad ibn Subayh al-Hanafi said, 'I prayed beside Ibn 'Umar and I put my hand on my hip, but he struck my hand. When he had finished praying, he said, 'This is crossing in prayer. The Messenger of Allaah (ﷺ) used to forbid this.' <sup>146</sup>

It was reported that the Prophet (ﷺ) said that this posture is how the people of Hell rest; we seek refuge with Allaah from that. <sup>147</sup>

<sup>144</sup> Reported by Muslim, (4/2293).

<sup>145</sup> Reported by Aboo Daawood, (no. 947); *Ṣaḥeeḥ al-Bukhaari, Kitaab al-'Aml fi'l-Salaah, Baab al-Hadhr fi'l-Salaah*.

<sup>146</sup> Reported by Imaam Ahmad, (2/106) and others. Classed as *Ṣaḥeeḥ* by al-Haafiz al-Traaqi in *Takreej al-Ihya'*. See *al-Irwaa'*, (2/94).

<sup>147</sup> Reported by al-Bayhaaqi from Aboo Hurayrah (*radhiy Allaah anhu*). *Al-Traaqi* said, its *imaad* appears to be *Ṣaḥeeḥ*.

### NOT LETTING ONE'S CLOTHES HANG DOWN (SADL) DURING PRAYER

It was reported that the Messenger of Allaah (ﷺ) forbade letting one's clothes hang down during prayer or for a man to cover his mouth. <sup>148</sup>

The author of *al-Nihaayah* said, 'It means wrapping oneself up in one's garment, leaving one's hands inside and bowing and prostrating in it.'

It was said that the Jews used to do this. It was also said that *al-sadl* meant putting the garment over one's head or shoulders, and letting its edges come down in front and over one's upper arms, so that a person will be preoccupied in taking care of it, which reduces *khushoo'*, unlike garments that are tied up properly or buttoned, which do not distract the worshipper or affect his *khushoo'*. These kinds of clothes are still to be found nowadays in some parts of Africa and elsewhere, and in the way some Arabian cloaks are worn, which distract the worshipper and keep him busy adjusting them, retying them if they become loose and so on. This should be avoided.

The reason why it is forbidden to cover one's mouth was ex-

<sup>148</sup> Reported by Aboo Daawood, (no. 643); *Ṣaḥeeḥ al-Jaami'*, (no. 6883). He said, this is a *hasan hadeeth*. In *'Aww al-Ma'bood* (2/347) al-Khattaabi said, '*Al-sadl*; letting one's clothes hang down all the way to the ground.'

It was reported in *Marqaat al-Mafaateeh* (2/236) '*Al-sadl* is completely forbidden because it has to do with showing off, and in prayer it is even worse.'



plained by the scholars as being because that prevents a person from reciting Qur'aan and doing sujood properly.<sup>149</sup>

### NOT RESEMBLING ANIMALS

Allaah has honoured the son of Aadam and created him in the best way, so it is shameful for the son of Aadam to resemble or imitate animals. We have been forbidden to resemble or imitate a number of postures or movements of animals when we pray, because that is contrary to *khushoo'* or because it is ugly and does not befit the worshipper who is praying. For example, it was reported that the Messenger of Allaah (ﷺ) forbade three things in prayer: pecking like a crow, spreading one's forearms like a carnivore, or always praying in the same place like a camel keeping to its own territory.<sup>150</sup>

It was said that when a man always prays in the same place in the mosque, making it his own, it is like a camel keeping to its own territory.<sup>151</sup>

According to another report, 'He (ﷺ) forbade me to peck like a cockerel, to sit like a dog or to turn like a fox.'<sup>152</sup>

This is what we were able to mention about the means of

<sup>149</sup> *Marqaat al-Mafaateeh*, (2/236).

<sup>150</sup> Reported by Ahmad, (3/428).

<sup>151</sup> *Al-Fath al-Rahaani*, (4/91).

<sup>152</sup> Reported by Imaam Ahmad, (2/311); *Saheeh al-Targheeb*, (no. 556).

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attaining *khushoo'*, so that we may strive for them, and about the things that detract from *khushoo'*, so that we can avoid them.

There is another issue that has to do with *khushoo'*, to which the scholars attached so much importance that it is worthy of mention here.



## WHEN A PERSON SUFFERS A GREAT DEAL OF WASWAAS FROM SHAYTAAIN IN HIS PRAYER

When a person suffers a great deal of *waswaas* (insinuating thoughts from *Shaytaan*) in his prayer, is his prayer valid or does he have to repeat it?

Ibn al-Qayyim, (*rahimahullaah*) said, 'It was said, 'what do you say concerning the prayer of one who has no *khushoo*', does he have to repeat it or not?'

With regard to whether it will count for the purposes of reward, it will not be counted, except for [the parts] where one is focused and has the correct attitude of *khushoo*' towards one's Lord.

Ibn 'Abbaas (*radhiyAllaahu anhu*) said, 'You will gain nothing from your prayer except the parts where you were focused.'

When a person suffers a great deal of *waswaas* from *Shaytaan* 93

In the *Musnad* it is reported that the Prophet (ﷺ) said, 'A person may offer a prayer, and nothing will be recorded of it for him except half of it, or a third, or a quarter ... or a tenth.'

Allaah has made the success of the worshipper in prayer dependent on his *khushoo*', and has indicated that the one who has no *khushoo*' will not be among the successful, but if it is counted for him for the purpose of reward, he will be one of the successful. With regard to the matter of whether it counts in terms of worldly rulings and exempts him from having to repeat it, if he focused with proper *khushoo*' for most of the prayer, it is ok, according to scholarly consensus. The *sunnaah* prayers and *adhkaar* recited after prayer make up for anything that is lacking.

But in the case where there was no *khushoo*' or proper focus for most of the prayer, there is a difference of opinion among the *fugabaa'*. Ibn Haamid, one of the companions of Ahmad, thought it obligatory to repeat the prayer. The *fugabaa'* also differed with regard to *khushoo*' in prayer, and there are two scholarly opinions on this point. They are to be found in the *Hanbali* madhhab and others.

These opinions differ as to whether it is obligatory to repeat prayers in which one encountered a great deal of *waswaas*. Ibn Haamid among the companions of Ahmad said that it was obligatory, but the majority of *fugabaa'* do not share this view.

They take as evidence the fact that the Prophet (ﷺ) commanded the one who gets mixed up in his prayer to do *Sajdatay al-sahw* (two prostrations of forgetfulness); he did not say that the



prayer has to be repeated, even though he (ﷺ) said, 'The *Shaytaan* comes to any one of you when he is praying and says, 'Remember such and such, remember such and such,' about something that he had forgotten, until he misguides him to the extent that he does not know how much he has prayed.'"

There is no dispute regarding the fact that there is no reward for the prayer except for the portion in which a person had proper presence of mind, as the Prophet (ﷺ) said, "A person may offer a prayer, and nothing will be recorded of it for him except half of it, or a third, or a quarter ... or a tenth."

Ibn 'Abbaas said, "You will gain nothing from your prayer except what you focus on." So [the prayer] is not correct if you are looking at it from the point of view that it has to be perfect, but it may be regarded as valid in the sense that we are not commanded to repeat it.<sup>153</sup>

It was reported in *al-Saheeh* that the Prophet (ﷺ) said, 'When the muezzin calls the adhaan, the *Shaytaan* runs away farting, so that he will not hear the adhaan. When the adhaan is over, he comes back. When the prayer starts, he runs away, but once it is in progress, he comes back, until he comes between a man and his own soul, and says, 'Remember such and such, remember such and such,' which he had forgotten, until he cannot remember how much he has prayed. If any one of you experiences this, let him do two prostrations of forgetfulness (*sajdat al-sahw*) whilst he is sitting.'

<sup>153</sup> *Madaarij al-Saalikeen*, (1/112).

They said, 'The Prophet (ﷺ) commanded him, with regard to this prayer in which the *Shaytaan* made him forget how much he had prayed, to do the two prostrations of forgetfulness. He did not command him to repeat it. If the prayer was invalid, as they claim, he would have told him to repeat it.'

They said, This is the reason for the two prostrations of forgetfulness, to annoy the *Shaytaan* for "whispering" insinuating thoughts to a person and coming between him and his own soul when he is praying. For this reason, these two prostrations are also called *al-murghimatayn* (the two annoying ones).<sup>154</sup>

If you say that the prayer has to be repeated, so as to gain the benefits and rewards, then that is up to the individual. If he wants to gain those benefits, he can, and if he wants to miss out, he can.

If you say that we have to force people to repeat the prayer and punish them if they do not, applying to them the rulings on those who forsake prayer, then this is not right.

This is the more correct of the two opinions. And Allaah knows best.

<sup>154</sup> *Madaarij al-Saalikeen*, (1/528-530).



## CONCLUSION

*Khushoo'* is a serious, major issue, which is impossible to achieve without the help of Allaah. Being deprived of *khushoo'* is nothing short of a calamity. Hence the Prophet (ﷺ) used to say in his *du'aa'*,

اللَّهُمَّ! إِنِّي أَعُوذُ بِكَ مِنْ قَلْبٍ لَا يَخْشَعُ،

"O Allaah, I seek refuge with You from a heart that has no *khushoo'*...." <sup>155</sup>

Those who have *khushoo'* are of varying levels or degrees. *Khushoo'* is an action of the heart that may increase and decrease. Some people have *khushoo'* as great as the clouds of the sky, and others may finish their prayer without having understood anything at all.

<sup>155</sup> Reported by al-Tirmidhi, (5/485, no. 3482); *Saheeh Sunan al-Tirmidhi*, (2769).

## WHEN IT COMES TO PRAYER, PEOPLE ARE OF FIVE LEVELS

- (i) THE FIRST is the level of the one who wrongs himself and is negligent. He does not do *wudoo'* properly, or pray at the right time or make sure he does all the necessary parts of prayer.
- (ii) THE SECOND is one who observes the outward essentials of prayer, prays on time and does *wudoo'*, but he has lost the battle against his own self and is overwhelmed with *waswaas*.
- (iii) THE THIRD is one who observes the outward essentials of prayer, prays on time and does *wudoo'*, and also strives against his own self and against *waswaas*, but he is pre-occupied with his struggle against his enemy (i.e. the *Shaytaan*), lest he steal from his prayer, so he is engaged in *salaah* and *jihad* at the same time.
- (iv) THE FOURTH is one who when he stands up to pray, he fulfils all the requirements of the prayer, and his heart is fully focused and alert lest he omit anything, and his concern is to do the prayer properly and perfectly. His heart is deeply immersed in his prayer and worship of his Lord.
- (v) THE FIFTH is one who does all of that, but he takes his heart and places it before his Lord, looking at his Lord with his heart and focusing on Him, filled with love and adoration, as if he is actually seeing Him. That



*waswaas* and those thoughts diminish, and the barriers between him and his Lord are lifted. The difference between the prayer of this person and the prayer of anyone else is greater than the difference between heaven and earth. When this person prays, he is preoccupied with his Lord and content with Him.

- (i) THE FIRST type is punishable;
- (ii) THE SECOND is accountable;
- (iii) THE THIRD is striving so he is not counted as a sinner;
- (iv) THE FOURTH is rewarded;
- (v) THE FIFTH is drawn close to his Lord, because he is one of those for whom prayer is a source of joy. Whoever finds their joy in prayer in this life, will find their joy in being close to Allaah in the Hereafter, and will also find his joy in Allaah in this world. Whoever finds his joy in Allaah will be content with everything, and whoever does not find his joy in Allaah, will be destroyed by his feelings of grief and regret for worldly matters.<sup>156</sup>

Finally, we ask Allaah to make us among those who have *khusboo* and to accept our repentance. May He reward with good all those who helped to prepare this book and may He benefit all those who read it, *Aameen*. All praise be to Allaah, Lord of the Worlds.

<sup>156</sup> *al-Waabi al-Saghi*, (p. 40).

## GLOSSARY

Aayah: pl. *aayaat*. Sign, miracle, example, lesson, verse.

'Abd: pl. *'ebaad*. slave, servant, worshipper.

Abraar: righteous.

Adhaan: *fiqb*: the call to prayer.

Anfaal: spoils of war. The property appropriated from the polytheists while at war with them.

Barzakh: barrier, obstruction, an isthmus. *fiqb*: a barrier placed between a person who has deceased and this worldly life.

Bid'ah: innovation, *fiqb*: that which is newly introduced into the religion of Allaah.

Da'eef: weak. A *hadeeth* that has failed to meet the criteria of authenticity.

Deen: religion, way of life.

Dhaalim: one who commits *dhulm*: injustice, harm, transgression either against Allaah, himself or another creation.

Dhikr: remembrance, *fiqb*: making mention of Allaah.

Du'aa: supplication, invocation.

Eemaan: faith that also comprises a meaning of submission. Its place is the heart, the tongue and the limbs and it increases with obedience.



and decreases with disobedience.

**Faqeeh:** pl. *fuqahaa*. *fiqh*: an expert in Islaamic law, a Legal Jurist.

**Faqeer:** poor, needy person. *sufee*: initiate in a *Sufee* order, the graduate from such an order is called a *sufee*.

**Faqr:** poverty, need.

**Fard:** see *waajib*.

**Fasaad:** corruption, decay, and invalidity.

**Fatwaa:** *fiqh*: legal ruling.

**Fiqh:** understanding and comprehension. *fiqh*: of the rulings and legislation of Islaam.

**Fisq:** pl. *fusooq*. Immorality, transgression, wickedness.

**Fitnah:** pl. *fitan*. Trial, tribulation, civil strife.

**Fitrah:** primordial nature, the harmony between man, creation and Creator.

**Ghayb:** the Unseen, those matters beyond our senses.

**Haafidh:** pl. *huffaadh*. Hadeeth Master, commonly referred to one who has memorised at least 100 000 *ahadeeth*.

**Hadeeth:** pl. *ahadeeth*, speech, report, account. *fiqh*: a narration describing the sayings, actions, character, physical description and tacit approval of the Prophet (ﷺ).

**Hajj:** *fiqh*: pilgrimage, one of the pillars of Islaam.

**Halaal:** released. *fiqh*: permissible.

**Haneef:** pl. *Hunafaa*. Upright and Devout. One who leaves the false religions and beliefs for the truth and does not swerve from it. His outward rectitude reflects what is inside him.

**Haraam:** forbidden, sacred, restricted. *fiqh*: unlawful, that which the legally responsible person is rewarded for leaving and sinful for doing.

**Hasan:** good. *fiqh*: a hadeeth that has met the criteria of authenticity to a sufficient level as would allow it to be used as legal proof.

**Hawaa:** base desires.

**Hudood:** limits, boundaries. *fiqh*: limits ordained by Allaah, prescribed punishments.

**Ihraam:** the ceremonial state of making *Hajj* or the *Hajj* garments themselves.

**Ijtihaad:** striving and exerting. *fiqh*: striving to attain the Islaamic ruling on an issue, after certain preconditions have been met by the person.

**Imaam:** model, exemplar. *fiqh*: religious leader, one who leads the congregational prayer or leads a community..

**Iqaamah:** second call to Prayer

**Isnaad:** chain of narration..

**Ittihaad:** *phil*: unification.

**Jaahiliyyah:** Pre-Islaamic Ignorance. Technically this refers to the condition of a people before the guidance of Allaah reaches them, or the state of a people that prevents them from accepting the guidance of Allaah.

**Janaabah:** *fiqh*: state of major impurity.

**Janaazah:** *fiqh*: funeral prayer, funeral procession.

**Jihaad:** striving in the Way of Allaah to make His Word supreme.



**Jinn:** another creation besides mankind who are invisible to us. They are also subject to the laws of Islaam and will be judged in the Hereafter according to how they lived in this life.

**Kaafir:** a rejecter of faith, disbeliever.

**Khaleefah:** pl. *khulafaah*. Successor, representative. *fiqh*: of the Prophet (ﷺ), head of the Islaamic state. Also called *Ameer al-Mu'mineen* or Leader of the Believers.

**Khawf:** fear.

**Khushoo:** The term *Khushoo* usually translated as, 'humility and attentiveness'. Ibn Hajr explained it in *Fathul-Baaree* (2/225) saying: '*Khushoo* is sometimes an action of the heart, like fear, and sometimes of the body, like calmness/stillness and it is said: both of them must be present... Others say: It is something found in the soul which manifests itself in stillness of the body parts and agrees with what is required from worship...'

**Khutbah:** sermon, lecture. *fiqh*: Friday sermon.

**Makrooh:** *fiqh*: disliked, reprehensible, that which the legally responsible person is rewarded for leaving but not punished for doing.

**Matrook:** abandoned. This refers to a narrator of a *hadeeth* who is abandoned due to being accused of lying.

**Mawdu':** fabricated *hadeeth*. That *hadeeth* which is a lie against the Prophet (ﷺ).

**Mubaah:** *fiqh*: permissible, that which the legally responsible person is neither rewarded nor punished for doing.

**Mufasssir:** pl. *mufasssiroon*. Exegete, commentator. *fiqh*: one who ex-

plains the Qur'aan.

**Muhaajir:** pl. *Muhaajiroon*. One who perform *hijrah*. *fiqh*: the Companions who migrated from Mecca to Madeenah.

**Muhaddith:** pl. *muhaddithoon*. Scholar of *Hadeeth*.

**Muhkam:** clear and definitive. *fiqh*: an *ayah* of the Qur'aan that carries a clear and conclusive meaning.

**Mujtahid:** one who performs *ijtihad*. *fiqh*: that level of scholar who can deduce independent verdicts directly from the primary Islaamic sources.

**Munkar:** disclaimed, repudiated *hadeeth*. This is caused if a narrator in its *isnaad* makes serious mistakes or is unable to distinguish error from that which is correct or open sin. It is also caused if a weak narrator contradicts a reliable narrator.

**Munqati':** a *hadeeth* whose *isnaad* is not connected, meaning that has a narrator missing. This is a sub-category of the *da'eef* *hadeeth*.

**Mursal:** a *hadeeth* whose *isnaad* has the name of the Companion missing, i.e. a Successor reports directly from the Prophet (ﷺ). In the eyes of the majority of scholars such a *hadeeth* is a sub-category of the *da'eef* *hadeeth*.

**Mutashaabih:** unclear and ambiguous. *fiqh*: an *ayah* of the Qur'aan that is not clear and conclusive in meaning from the wording of the text itself.

**Ni'ma:** favour, benefaction.

**Qadaa:** see *qadar*.

**Qadar:** Allaah's decree of all matters in accordance with His prior



knowledge and as dictated by His wisdom.

**Qiblah:** *fiqh*: direction to which the Muslims pray, towards the *ka'bah*.

**Qiyas:** *fiqh*: Analogy.

**Raghabah:** fervent desire.

**Rahbah:** dread.

**Rajaa':** reverential hope.

**Ramadaan:** ninth month of the Islaamic calendar.

**Ridaa:** contentment and pleasure.

**RadiyAllaah 'anhu/'anhaa/'anhum/anhumaa:** may Allaah be pleased with him/her/them/both of them.

**RahimuAllaah/RahimahuAllaah:** may Allaah bestow his mercy upon him/them.

**Riyaa':** an act of worship undertaken by someone to be seen and praised by others and not purely for Allaah.

**Ruqyaa:** recitation used to cure an illness or disease. It can only be done in the Arabic tongue, in words whose meaning is understood, using verses of the Qur'aan or supplications of the Prophet combined with the belief that it is only Allaah who in reality gives the cure.

**Sabaabah:** fervent longing.

**Sabr:** patience, steadfastness.

**Saheeh:** healthy, sound, authentic, correct. A *hadeeth* that has met the criteria of authenticity and can be used as a legal proof.

**Salaah:** *fiqh*: the second pillar of Islaam, the prayer.

**Salaam:** the greeting used by the muslims: *Assalaamu 'alaykum*

**Salaf:** predecessors, commonly employed to refer to the first three

generations of Muslims.

**Sawm:** *fiqh*: fasting, one of the pillars of Islaam.

**Shahaadah:** testification, witness. The declaration that none has the right to be worshipped save Allaah and that Muhammad (ﷺ) is the Messenger of Allaah.

**Shahwaa:** carnal lusts.

**Sharee'ah:** divine Islaamic law as ordained by Allaah.

**Shareek:** partner, associate.

**Shaykh:** old man. *fiqh*: learned person, scholar. *sufee:* a guide along the spiritual path.

**Shaytaan:** Satan, Iblees, a devil.

**Shirk:** polytheism, associating partners with Allaah in matters that are exclusive to Allaah.

**Sunan:** a compilation of *ahadeeth*.

**Sunnah:** habit, customary practice, norm and usage as sanctioned by tradition. *fiqh*: the sayings, commands, prohibitions, actions, and tacit approvals of the Prophet (ﷺ).

**Sujood:** 'prostration' a part of the Prayer, which is directed solely for Allaah alone.

**Surah:** chapter of the Qur'aan.

**Surah:** image, form, face.

**Taaghut:** all that is falsely worshipped besides Allaah.

**Tafseer:** elucidation, clarification, explanation. *fiqh*: of the Qur'aan.

**Tahqeeq:** actualisation, fulfilment, inspection, examination, the correct position.



**Takhreej:** discussion of the sources, chains and grades of a particular *hadeeth*. A scholar reporting or recording a *hadeeth* with its full *isnaad* back to the Prophet (ﷺ).

**Taqwaa:** fearful awareness of Allaah, pious dedication, being careful not to transgress the bounds set by Allaah.

**Tawaaf:** circumambulation of the Ka'bah

**Tawakkul:** trust and absolute reliance.

**Tawheed:** the foundation stone of Islaam, the absolute belief in the Oneness of Allaah - His being the sole Creator and Sustainer, His being the only One deserving worship and His being unique with respect to His Names and Attributes.

**Ummah:** nation, the Muslim nation.

**Waaajib:** *fiqh*: obligatory, that which a legally responsible person is rewarded for doing and sinful for leaving. In the eyes of the majority *waajib* has the same meaning as *fard*.

**Waliy:** pl. *Awliyaa*. Friends, Allies, Saints - those who have faith and *taqwa*.

**Wudu':** *fiqh*: ritual ablution that is performed before the prayer and certain other acts of worship

**Zakaah:** *fiqh*: one of the pillars of Islaam, an obligatory tax levied on a Muslim wealth subject to certain criteria.

**Zindeeq:** heretic, *fiqh*: *Hanafee* - one who does not adhere to a religion; Others - one who is a disbeliever pretending to be a Muslim.

**Zuhd:** asceticism.



## Developing Khushoo' In The Prayer

Salaah is the greatest of the practical pillars of Islaam, and khushoo' in prayer is required by sharee'ah. One of Shaytaan's most significant plots became to divert people from Salaah by all possible means and to whisper to them during their prayer so as to deprive them of the joy of this worship and cause them to lose the reward for it.

As khushoo' will be the first thing to disappear from the earth, and we are living in the last times, the words of Hudhayfah (radiyAllaah anhu) are particularly pertinent to us, "The first thing of your religion that you will lose is khushoo', and the last thing that you will lose of your religion is Salaah. There may be a person praying who has no goodness in him, and soon you will enter the mosque and not find anyone who has khushoo'."

Because of what every person knows about himself, and because of the complaints that one hears from many people about waswaas (insinuating thoughts from Shaytaan) during the Salaah and the loss of khushoo', the need for some discussion of this matter is quite obvious.

*Taken from the Author's Introduction*



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